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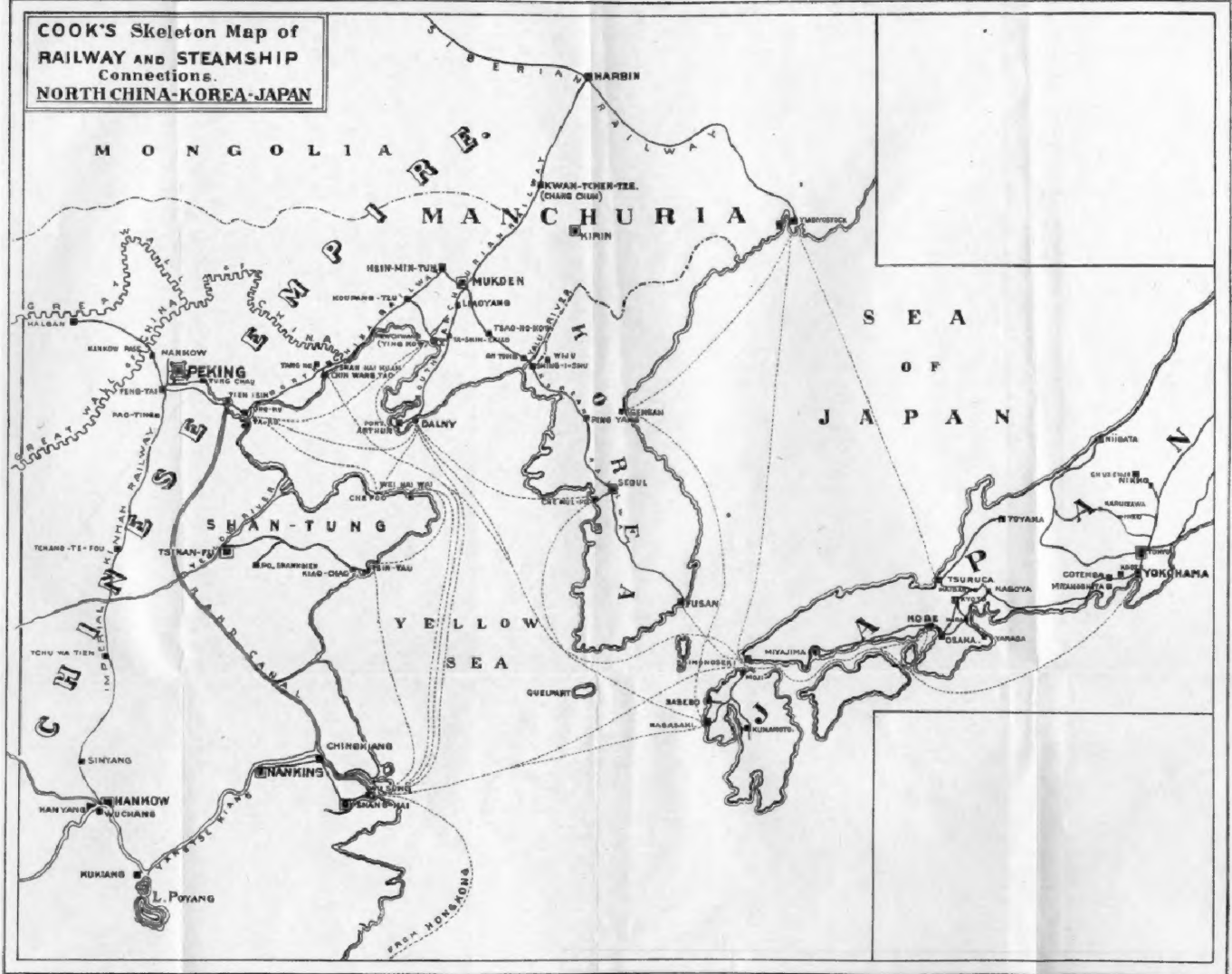
AT DAIREN, PORT ARTHUR, & CHANG-CHUN, all under the Company's management.

COOK'S HANDBOOK  
FOR  
TOURISTS  
TO  
PEKING, TIENTSIN, SHAN-HAI-KWAN,  
MUKDEN, DALNY, PORT ARTHUR,  
AND  
SEOUL.





**COOK'S Skeleton Map of  
RAILWAY AND STEAMSHIP  
Connections.  
NORTH CHINA-KOREA-JAPAN**



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# COOK'S HANDBOOK

FOR

## TOURISTS

TO

PEKING, TIENTSIN, SHAN-HAI-KWAN,  
MUKDEN, DALNY, PORT ARTHUR,  
and SEOUL.

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WITH MAPS, PLANS, AND ILLUSTRATIONS.

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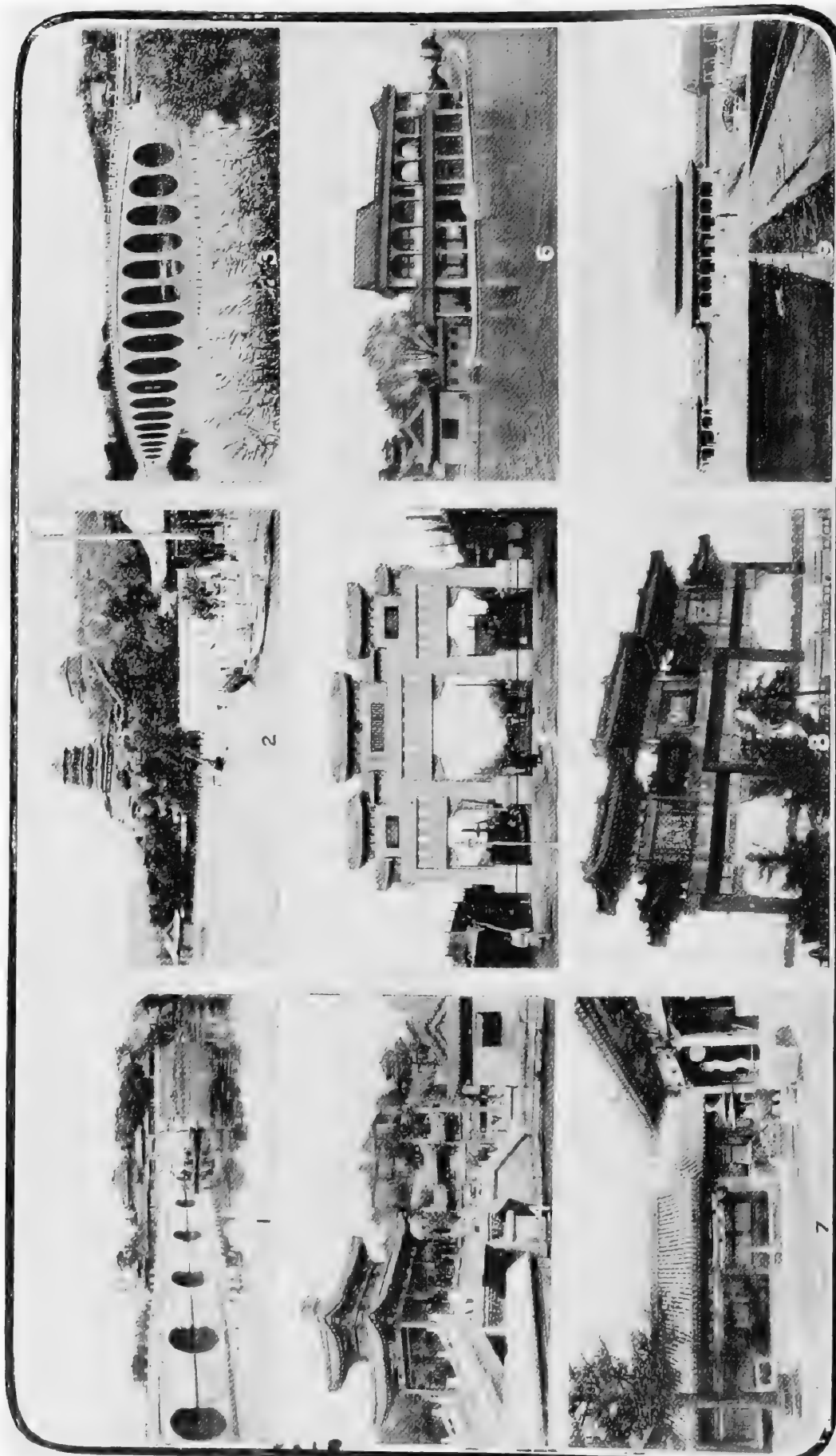
HONG KONG : 16, DES VŒUX ROAD, CENTRAL.

YOKOHAMA : 14, WATER STREET.

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1910.

# VIEWS OF PEKING.



1.—White Marble Bridge, Imperial City.  
4.—Pavilion, Summer Palace.  
7.—The Summer Palace.

2.—The Summer Palace.  
5.—Pailow, Kettler Memorial.  
8.—Pailow, Kettler Memorial.

3.—The Summer Palace, White Marble Bridge.  
6.—The Marble Barge.  
9.—The Summer Palace, White Marble Bridge.

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MUKDEN, DALNY, PORT ARTHUR,  
AND  
SEOUL.

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### Introduction.

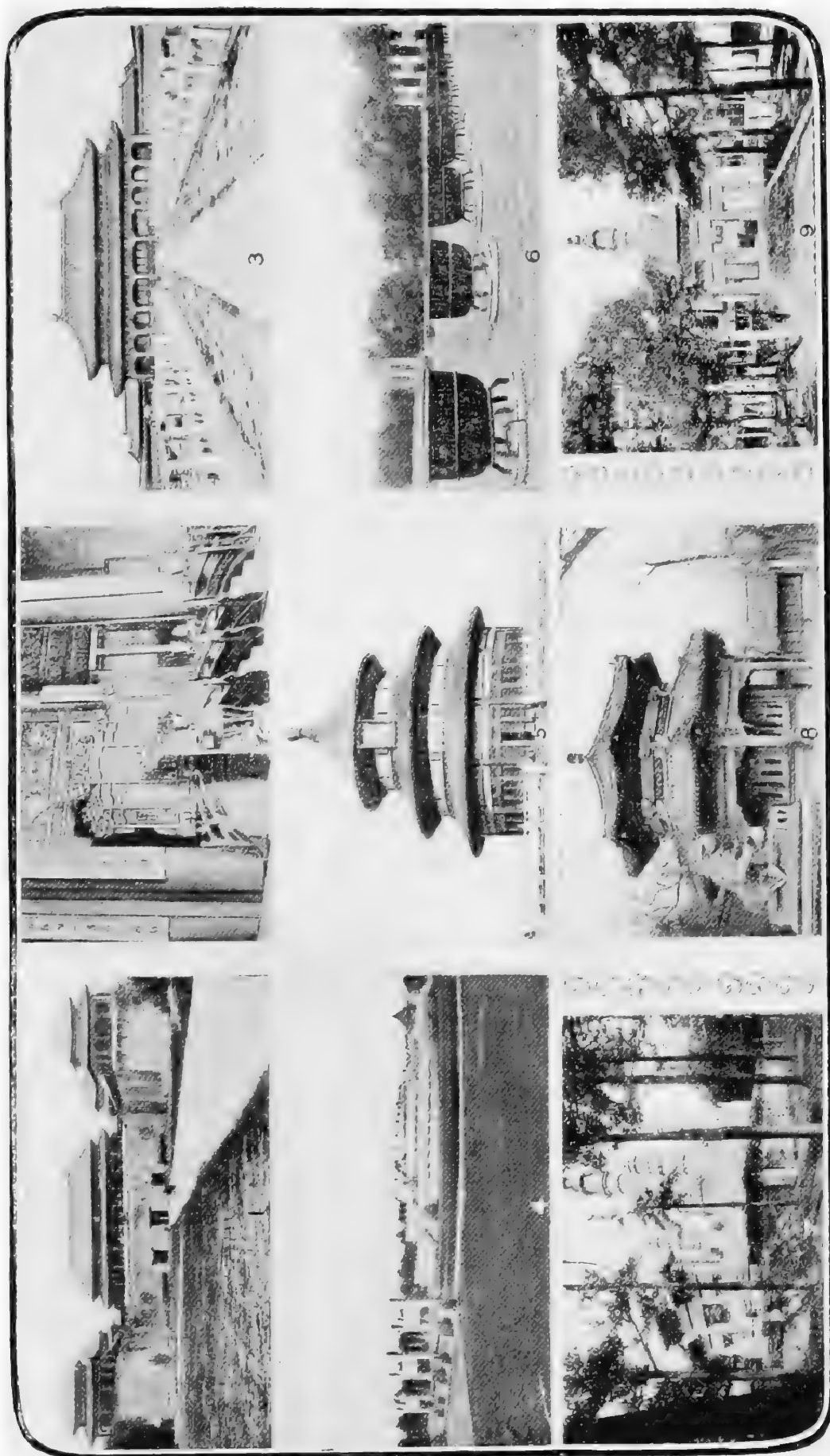
THE rapid development of railway travel in this part of the world during the last few years has opened the eyes of the tourist to the possibilities of finding something different, something new—yet ancient, a unique change from the “modern civilisation series” of Europe and the Far West, where, whatever traces of nature remain are generally adorned to the utmost, every subject pre-conceived and pre-arranged to meet the anticipated tastes of a season's demand—fashion or weakness—whichever the sightseer may be likely to call for.

Fortunately, beyond a mere fringe of the coast-line of this great “grandsire of empires,” no such efforts or changes have as yet taken place, and to-day the Chinese people are as simple and primitive in their habits and customs as they have been for ages past.

Industrial methods, food, habitations, monasteries, temples; religions, veneration for family ties (ancestral worship) remain exactly the same as when Europe was in a state of semi-barbarism and the great continents of the Western Hemisphere were unknown.

That increasing interest should to-day centre in this part of the world is not at all surprising, and, by the publication of this little handbook, we are but providing for an ever-increasing want by English speaking tourists. With every season's change, facilities for extending travel are improving, and it will be always our first care to keep pace with these developments so as to secure the latest information as well as the comfort and convenience of our world-wide clientèle.

THOS. COOK & SON.

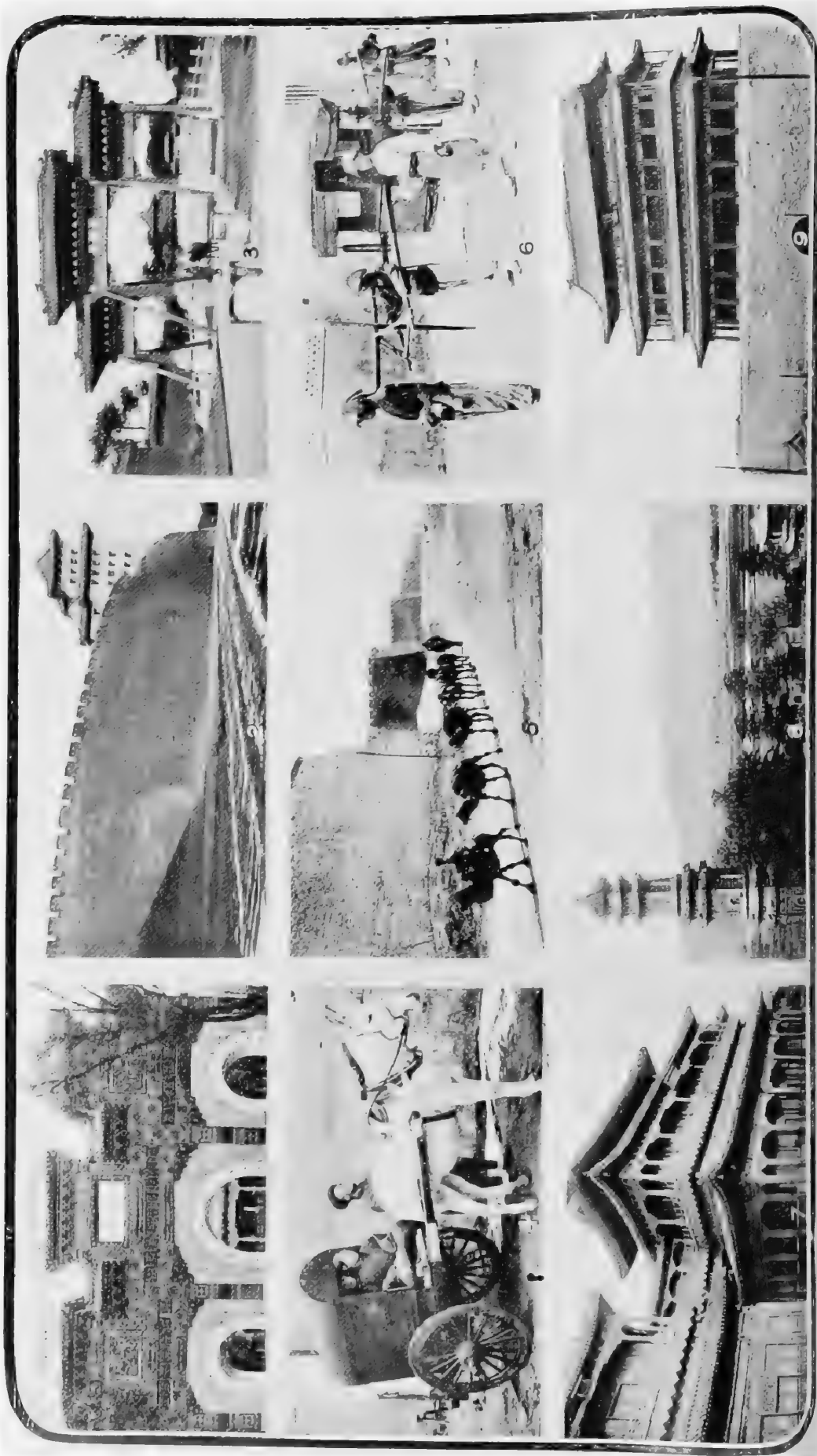


1.—Wu Men Gateway.  
4.—The Altar of Heaven.  
7.—The Lama Temple.

2.—Imperial Dragon Throne.  
5.—The Temple of Heaven.  
8.—Pavilion, Forbidden City.

3.—Sixth Quadrangle, Forbidden City.  
6.—Urns for Burnt Offerings.  
9.—Pagoda, Yellow Temple.

# VIEWS OF PEKING.



3.—Pailow Summer Palace.  
6.—Official Sedan Chair.

1.—Great Wall, Chien Men.  
2.—Great Wall, Chien Men.





## PEKING.

**Population :** approximately 1,300,000.

**Hotels :** Grand Hotel des Wagons Lits, Hotel Peking.

**Legations :** Austria-Hungary, Belgium, France, Germany, Great Britain, Italy, Japan, Netherlands, Portugal, Russia, Spain, and United States of America.

**Post Offices :** French, German, Imperial Chinese, Japanese, and Russian.

**Telegraph Offices :** Eastern Extension Australia and China Telegraph Co., Ltd., Great Northern Telegraph Co., Ltd., and Imperial Chinese Telegraphs.

**Carriages :** Hotel Carriages (Victorias), \$10 per day.  
\$6 per half day.

**Rickshas :** Rubber-tyred, two coolies, 30 cents per hour, \$2 per day, \$1 per half day ; one coolie, 20 cents per hour.

**Motor Cars :** Morning, \$20 ; Afternoon, \$25 ; whole day, \$45.

**Guides :** \$2 per day, inside City ; \$2.50 per day, outside City.

PEKING to-day is the modern capital of the ancient Empire of China, that vast country in Eastern Asia comprising the six great divisions :—Manchuria, Mongolia, Turkestan, Dzungaria, and China proper, the latter subdivided into eighteen lesser provinces, and constituting about one-third of the whole with a total area of 4,290,000 square miles, and a population of 400,000,000.

The present city stands on a site which has served from 1,200 years anterior to the birth of Christ for many a former capital when China was one of the most important, if not the most advanced nation on the face of the globe. At that early period the city was called Chi and the

Empire was under the Chang, historically recorded as the second dynasty which, with its twenty-eight successive rulers controlled her destinies for six centuries. Seven centuries later, during the Cheou dynasty, the city became the capital of Yen, one of the many fractious, petty states of that unsettled period. Later, during the Tsin dynasty, the place was razed to the ground and utterly destroyed in the reign of Chin-Shih-Huang, about 221 B.C. Such, however, was the influence and tenacity of old Tartar adherents ; it was as soon rebuilt, and gradually recovered its former position, retained up to the fourth century A.D., when it became the capital of a Tartar State. From this period the place was known by the name of Chi-Yuen or Yu-Chow, the chief city of a department, growing in magnitude and importance, until five centuries later it was besieged and captured by the Kitan Tartars, and during occupation chosen as their capital, but, at the same time, remaining an acknowledged dependency of the Chinese Empire. Two hundred years later the place was again in trouble, taken this time by the Chin Tartars and selected as their chief city, the name being changed to Chung-Tu or Yen-Ching. This dynasty was overthrown by the Mongols in 1215 A.D., and the city reduced to the grade of only a provincial town, but finally restored to its old time prestige of a capital by Kublai Kahn, the grandson of Genghis Kahn. This ruler gave it the name of Cambaluc, and built a wall round it 20 miles in circumference. It was also known as the City of the Kahn, or, by the Chinese, as the Great Capital.

The many beautiful palaces distributed throughout its extensive area date back to this period of occupation by the Mongols. Marco Polo's visit occurred about this time, and his account of the reception accorded him sets forth the great splendour of the Court of Kublai Kahn. Following this Imperial régime of the Great Kahn, the Ming dynasty came into power A.D. 1368, and at once removed the seat of administration to Nanking, a city situated on the Yangtsze, some 130 miles from the sea, which then became the capital of the whole Empire. In 1409 the principal seat of Government was again transferred to the northern city, Peking, by the third

Ming Emperor Yung-loh, but Nanking was still recognised as the southern capital of the Empire. In 1419 the building of that mighty wall was commenced, which to-day surrounds the present Tartar City. The Manchu invasion took place in 1644, and that portion of the city within the big wall was given up to the victors composed of very mixed communities :—Manchus, Mongols, and not a few Chinese. These were arranged in eight divisions, distinguished from each other by banners, commonly known as Banners of State, the colours being plain white, yellow, blue, and red, and the same again with four distinctive borderings, making eight in all. The yellows were to reside in the northern quarter, the whites in the eastern, the reds in the western, and the blues in the southern. These bannermen have nearly all been absorbed during the last fifty years, intermarrying with the Chinese. It is almost impossible to discern a Manchu from a Chinaman to-day, unless one is familiar with their distinctive characteristics ; whereas, with the women, the head-dress alone is quite sufficient to settle the question at once, the hair being drawn tightly over a flat piece of wood which is made to stand well out at the sides above the head, usually decorated with fresh or imitation flowers. The Manchu language is seldom spoken, except in higher circles, and at Court ; but a mongrel dialect is still spoken amongst the lower classes.

The approach to the greatest of Oriental capitals is marked by the improving conditions of the country, showing plainly that in spite of moats, mighty walls, huge pagoda gateways, protected by massive curtains surmounted by battlemented parapets, its influence outside has been none the less conducive to a dignified respect for the observance of such laws as might from time to time be promulgated. An edict from the great capital goes forth as a bolt from heaven amongst the four hundred millions of population, controlled, until quite recently, by a silken thread.

The new local policing system, which has been in operation only a few years and, so far, has proved itself almost a superfluous institution, is long before its time. The Chinese, as a people, are to be admired for their quiet, respectful demeanour, their courteous attention and

civility to each other, and unflagging energy ; a people, the better you know them, the greater their title to respect.

Arrived at either of the two central stations—the Peking-Hankow Line from the south, or that of the Imperial Railways of North China from the north and east, their platforms separated only by the massive masonry curtain which protects the Imperial Entrance, the “ Chien Men ”—a sense of curious, unusual impressions is at once aroused. Such a huge pile is the heavily buttressed southern wall of the Tartar City, and so striking are the blendings of colour—vermilion, purple, bice-green, orange and ultra-marine—all in massive gold setting, used for the gaudy scroll and flower decorations of the towering square pagoda which surmounts the great archway. This one view alone, in contrast with the hurry-scurry of the apparent Lilliputian life in the streets below, becomes not a little confusing, at times almost overwhelming in its impressiveness. Nowhere else in the whole world can the same feelings arise such as are readily conjured up on making a first visit to this great Oriental capital, which stands to-day as a lasting monument of an ancient high-imperialism and despotic power.

---

## THE DYNASTIES OF THE CHINESE EMPIRE.

YEAR.	DYNASTY.	RULERS.	NOTES.
	Period of 3 Kings	5	Divided into 3 Kingdoms.
B.C. 2852-2194	Period of 5 Kings.	9	Divided into 5 Kingdoms.
„ 2205-1764	(1) Hia.	18	
„ 1766-1122	(2) Chang.	28	
„ 1122-246	(3) Tscheou.	35	
„ 249-206	(4) Tsin.	4	
„ 202-220 A.D.	(5) Han.	27	Great Wall started.
A.D. 221-265	(6) „ 3 Realms.	2	Divided into 3 Kingdoms.
„ 227-273	(6) Hui „	4	Divided into 3 Kingdoms.
„ 229-281	(6) Hu „	4	Divided into 3 Kingdoms.
„ 265-317	(7) Tsin of the West.	4	
„ 317-421	(7) „ „ „ East.	11	
„ 420-479	(8) Tsung „ North.	8	
„ 479-502	(9) Tsai.	7	
„ 502-557	(10) Leang.	4	
„ 557-590	(11) Tschen.	5	
„ 585-618	(12) Suy.	3	
„ 618-907	(13) Tang.	23	
„ 907-923	(14) Leang (10).	2	
„ 923-936	(15) Tang (13).	4	
„ 936-947	(16) Tsin (7).	2	
„ 947-951	(17) Han (5).	2	
„ 951-960	(18) Tscheou (3).	3	
„ 960-1280	(19) Tsung (8).	18	
„ 1280-1368	(20) Yuen.	9	
„ 1368-1644	(21) Ming.	17	
„ 1583-1909	(22) Ta-tsing.	9	

## THE TA-TSING OR REIGNING DYNASTY.

The following legendary romance attached to the present reigning dynasty will be of interest:—

The Ta-tsing royal family name is "Gioro," descended from the Kin Tartars who ruled over the northern part of the Empire in the twelfth and thirteenth centuries. The Kins, known as the "Golden Tartars," were finally conquered by the Great Kahns, at one time rulers of an Empire extending from Old Poland in Europe right to the furthest boundaries of Eastern Asia, the mightiest Empire ever recorded in history.

The "Gioro," like many royal houses, not altogether satisfied with their ancestral family-tree as being, in its seedling period, a sufficiently correct foundation on which to assume the "Powers of Divine Right," the legend has it that "At the base of the Great White Mountains in Southern Manchuria, long ages ago, three Manchu maidens sat at eventide by a mystic lake in simple innocent glee, when all at once a raven hovering above let fall into the bosom of one of them a ruby-red fruit. This fruit the maiden immediately ate, and later gave birth to a son whom she named 'Aisin Gioro,' translated 'Golden Family Stem,' and it is from this 'Aisin Gioro,' that the present Ta-tsing dynasty claim their direct descent."

## THE FOUR CITIES OF PEKING.

**The Tartar City** may be considered as the royal city, and therefore of much greater importance than the adjoining Chinese City common to every province of the Empire.

In the year 1409, when the Emperor Yung-loh, third of the Ming dynasty, who reigned successfully for twenty-two years, found his position on the throne secure, he transferred the seat of Government from Nanking in the south to Peking. Amongst the many improvements which belong to his reign is the designing and building of the Great Tartar City Wall, begun in 1419.

Measurements:—Height, 40 feet; width at base, 62 feet; length, 13 English miles.

The north and south walls are about  $2\frac{3}{4}$  miles long, the east and west somewhat less, enclosing altogether an area of approximately ten square miles. All main thoroughfares are very wide and run from north to south and from east to west.

**The Imperial City**, in the centre of the Tartar City, occupies a space area of nearly two square miles, surrounded by a wall 20 feet high. There are four very spacious entrances, each with three gateways, the middle one forming the royal entrance, opened only for the Emperor.

This city is in a much better state of preservation than any other part of Peking. It is the select quarter where many of the high officials live.

**The Forbidden City**, with its massive pink-washed walls, 30 feet high by 30 feet thick at their base, is, again, in the centre of the Imperial City.

Laid out on a grand symmetrical scale and surrounded by a moat 120 feet wide, the actual space covered is about half a square mile. Within are many royal palaces, private residences of the nobility, apartments for visitors, Government Offices, and the necessary appointments for an enormous retinue of domestics of various grades, the grounds being fantastically laid out in marble terraces protected by balustrades, with ornamental waters and gardens in miniature landscape style.

In the corners of this strikingly picturesque enclosure are four octagon pavilions with double roofs in the usual Imperial yellow glazed tiles. A view of the upper part of these pavilions can be obtained from outside the walls. There are four gateways, the one in the south, the Wu-Men, forming the principal entrance leading to the Tai-Ho-Men, which opens into the grand marble paved quadrangle containing the Grand Palace (Tai-Ho-Tien) or Hall of Highest Peace. Here also is the Grand Reception Hall and Throne where nearly two centuries ago the Emperor Chien-lung received foreign potentates. This is the palace where royal functions are celebrated annually when the princes and nobles of the Empire make their obeisance to the Emperor, offering seasonable congratulations and good wishes for the incoming New Year.

There are many other highly interesting sections in this

sanctum sanctorum, but visitors are not allowed to approach the royal precincts.

**The Chinese City**, little worthy of special mention, is situated to the south of the Tartar City, the southern wall of that city forming its northern boundary. The east, west and south walls were built by the Emperor Chia-ching XII., Emperor of the Ming dynasty, and the original intention was to continue these walls round the Tartar City with a total length of 40 miles; but this scheme fell through on account of the ruinous cost. The Chinese City is about two-thirds of a mile broader than the Tartar City, and there is a gateway in each of its northern corners.

Scarcely four centuries old, this city presents, within the capital of the Great Empire, a marked division between the ruling and subject races; beyond this, it differs very little from other Chinese cities.

The Great Chien Men Street, the principal thoroughfare, leading direct to the Yung-Ting-Men (South Gate) is very wide, running in a southerly direction from the Imperial Gateway in the Tartar City wall. Towards the end of this street will be seen the park-like enclosures of the Temple of Heaven on the left, and the Hall of Agriculture on the right.

## PROGRAMME OF SIGHTSEEING IN PEKING.

*The marginal numbers correspond with those shown against descriptive paragraphs, pages 24 to 58.*

### FIRST DAY.

#### Morning.—

1. South Wall, Tartar City (above Water Gate).
2. Hata-Men Street, The Kettler Memorial Pailow (Archway).
3. The Wei-wu-pu or Tsung-li Yamen (Foreign Office).
4. The Astronomical Observatory.
5. The Old Examination Hall (to be viewed from the Tartar Wall).

**Afternoon.—**

6. The Temple of Heaven.
7. The Altar of Agriculture.
8. Shopping :—Porcelain, Furs, Embroideries  
(Great Chien Men Street).
9. Shopping :—Lu-li-chang, Great Curio Street,  
Jadestone, Curios, &c.

**SECOND DAY.****Morning, 9 o'clock.—**

10. The Lama Temple.
11. The Temple of the (future) Great Buddha.
12. The Temple of Confucius.
13. The Hall of Classics.
14. The Drum and Bell Towers.
15. The Hou-Men (North Gate, Imperial City).
16. The Mei-shan (Coal Hill) Pavilions. Hall of  
Longevity, in view.
17. The High Wall and Moat of the Forbidden  
City (to Hotel for Luncheon).

**Afternoon.—**

18. Te-sheng Men by way of Great Shun-chih Men  
Street.
19. Mausoleum of Imperial Princess.
20. The Yellow Temple.
21. The Altar of Earth, returning by way of Hata-  
Men Street.

**THIRD DAY.****Morning, 9 o'clock.—A full day's trip.**

22. The Hsichih-Men.—North-west Gate of the  
Tartar City. (Picnic tiffin must be ordered  
to accompany the party.)

23. The Great Bell Temple.
24. The Summer Palace (open to visitors on the 5th, 15th, and 20th of every moon—Chinese Calendar).  
Arrange visit accordingly, and give names into respective Legations three days previous.
25. The Hill of the Jadestone Fountain.
26. The Yuen Ming Yuen (former Summer Palace) viewed from Hill.
27. The Fine Pagoda Temple.
28. The Zoological Gardens and Botanical Gardens.

#### FOURTH DAY.

##### Morning, 10 o'clock.—

29. The Hsi-an Men, Imperial City.
30. The Pei-tang (R.C. Cathedral) special views from tower.
31. The Imperial City, massive white marble bridge across channel connecting north and south ornamental lakes.
32. The Imperial City, white marble dagoba and surroundings situated on an island in northern ornamental lake.
33. The Ta-ko Tien (Temple of Prayer for Rain).  
Return to Hotel for Luncheon.

to be seen  
from the  
spire of the  
Pei-tang,  
Roman Cath-  
olic Cathedral.

##### Afternoon.—

34. Shopping :—Silverware, Bronzes, Brasses, Paintings.
35. Lu-li Chang, Great Curio Street. Portraits of Royalty and High Officials in their full robes.
36. Bazaars.
37. Fairs.
38. Theatres.

## FIFTH DAY.

39. The Ming Tombs. Leave the Hotel at 9 a.m. by ricksha (with 2 coolies) or Hotel carriages for Hsichih-Men Station.

Dep. Hsichih-Men for Nankow 10.3.

Arr. Nankow .. .. 11.19.

Having provided a picnic tiffin, start for Ming Tombs at 11.30, arriving at the Holy Way after a 2 hours' ride (either by chair or donkey). Leave so as to get back to Nankow Hotel by 6 p.m. Dine and sleep at Nankow Hotel, rising at 5 a.m. the next morning. Breakfast at 5.30 a.m.

## SIXTH DAY.

40. The Nankow Pass and Great Wall of China.

Dep. Nankow.. 5.55 Construction train.

Arr. Ching-lung Chiao 7.10 (terminus).

Allowing 2 hours 50 minutes to inspect the Wall, which is visible in every direction around you. The Great Gateway "Cha-tao," through which the Mongolian caravan route passes, is fifteen minutes' walk from the Railway Station.

The return journey :—

Dep. Ching-lung Chiao .. 9.59.

Arr. Nankow .. .. 11.06.

Dep. Nankow .. .. 12.15.

Arr. Peking .. .. 1.31.

Special arrangements must be made through the guide to travel on the Construction train.

## Foreign Legations : PEKING.

SOUTH WALL (TARTAR CITY), CHIEN-MEN TO HATA-MEN.

### LEGATION STREET—

American Barracks.  
St. Michael's Hosp., Private.  
Netherlands Legation.  
Russian Legation.  
Russo-Chinese Bank (1).  
Bank de l'Indo Chine (2).  
American Legation.

### CANAL STREET—

British Legation.  
Japanese Legation.  
Yokohama Specie Bank (3).  
Grand Hotel des Wagons Lits.

### LEGATION STREET—

Hongkong and Shanghai  
Bank (4).  
Spanish Legation.  
French Legation.

German Legation.  
Belgian Legation.  
Roman Catholic Church.  
Deutsche Asiatische Bank (5).  
German Barracks.  
German Officers' Quarters.  
Betines' Photo Studio.

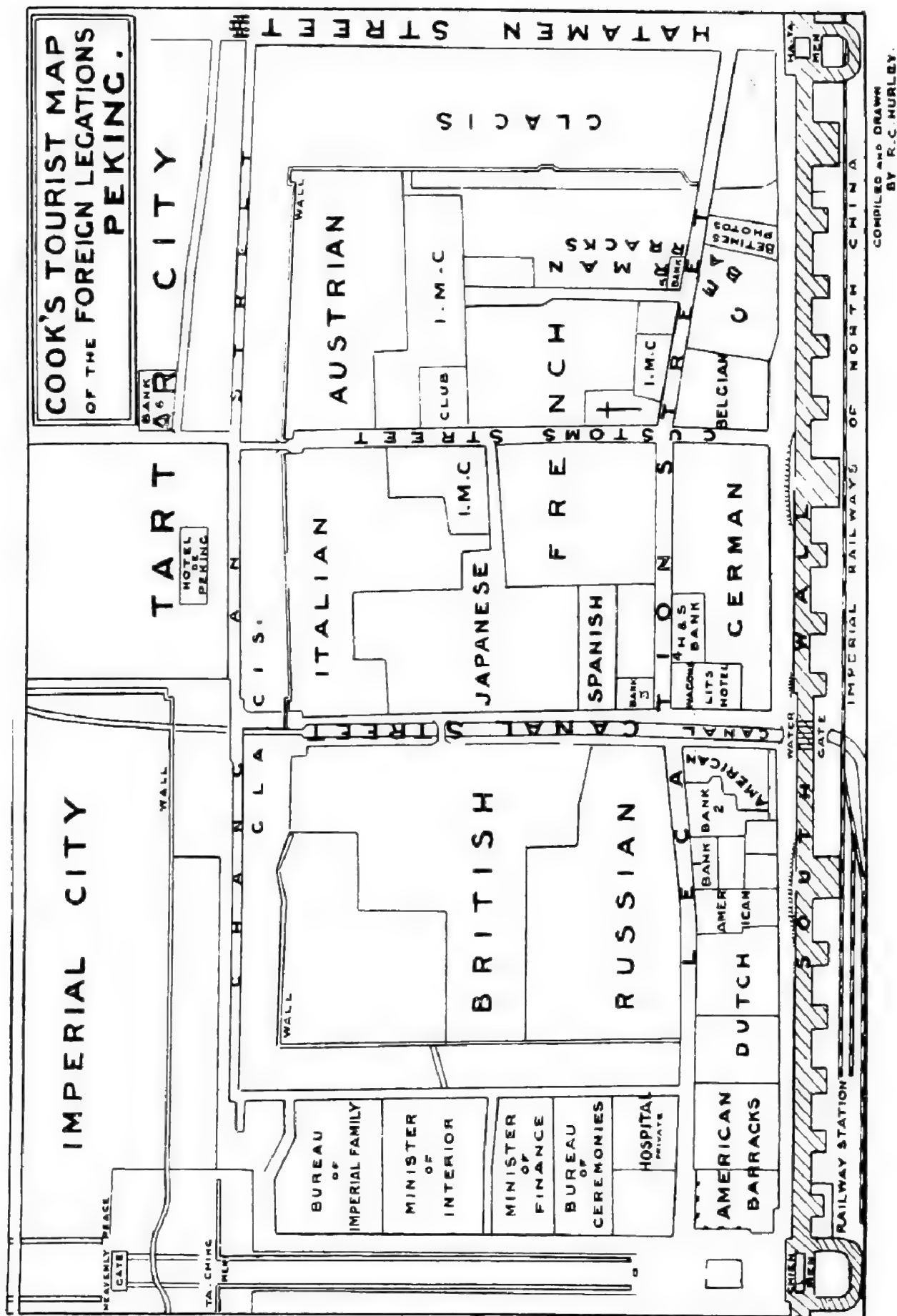
### CHANG-AN STREET—

Austrian Legation.  
Italian Legation.  
International Bank (6).  
Hotel de Pekin.

### CUSTOMS STREET—

Peking Club.  
Imperial Maritime Customs,  
Office.  
Imperial Maritime Customs,  
Staff.

**The British Legation** calls for special mention, as it was within this compound the European population took refuge during the Boxer trouble. The main entrance is in Canal Street, originally the site of a palace occupied by one of the Princes of the blood. After the conclusion of peace at the end of the campaign 1857-1861, when, by the terms of the Peace it was agreed that Foreign Legations should henceforth be established within the Tartar City, the place was set apart for the British Minister and his secretaries, &c. Being surrounded by a high and fairly substantial wall, the Legation has from time to time served as a place of general rendez-vous in times of impending trouble. In 1900 nearly all the Europeans, also large numbers of native converts, sought refuge within its walls, where they were forced to remain under a state of siege for nearly two months. The Chapel in the Legation grounds is well worth a visit, service being held there every Sunday.



DESCRIPTION OF PLACES  
ENUMERATED IN THE  
PROGRAMME OF SIGHTSEEING  
IN  
PEKING.

1. **The South Wall of the Tartar City** can be approached by a sloping roadway to the right hand of the Water Gate situated at the end of Canal Street, a few minutes from Legation Street. The early morning is the best time for this trip, as the atmosphere is then both cool and clear. A walk on the wall to the right as far as the Chien Men Gate is recommended as from that point, to the north, a grand view over the Imperial and Forbidden Cities is obtainable, while to the south the finest prospect of the busy Chinese City forms the landscape.

2. **Hata-Men Street** crosses the eastern end of Legation Street, about ten minutes' walk from Canal Street. It is a fine broad thoroughfare, nearly three miles in length, terminating at the north wall. There are many memorial arches erected on this street, the second from the Legation quarter being in commemoration of the German Minister, Baron Von Kettler, who met his death at the hands of the Boxers in 1900.

3. **The Wai-wu-pu (Tsung-li Yamen) Foreign Office** is some two hundred yards further up on a side street to the right. There is little of interest in this institution beyond the fact that it represents the medium of official communication with the outside world.

4. **The Astronomical Observatory** will be seen on the wall a considerable distance to the right from the Foreign

Office, although many of the larger instruments were looted by the relief force in 1900. This institution was founded by the Jesuit Fathers in the Thirteenth Century, but not until the Seventeenth Century were the wonderful bronze castings produced by Verbiest at the order of the Emperor Kang-hsi. One of the principal, the azimuth, was presented by the King of France, Louis XIV. There are two bronze astrolabes in the courtyard not far from the sloping roadway leading on to the wall. The one to the left as you enter is very interesting, and quite attractive in design. In an opposite room is an old water clock (clepsydra) which shows one of the ancient methods for recording the time of day. It consists of five vessels placed on receding platforms so as to feed the one from the other. The upper vessel being filled with water, which, a drop at a time only, gradually finds its way into the lower, where there is a scale denoting the exact time according to the quantity of water contained in that vessel.

**5. The Old Examination Hall** can be overlooked from the City Wall to the left of the Observatory. Erected by the third Ming Emperor, Yung-loh, in the Fifteenth Century, there are the usual grand pavilions and spacious quadrangles with cells sufficient to accommodate ten thousand students. Here, in former days, the young intellect of the nation assembled periodically to undergo the test which secured the privilege of official appointment. That test was limited to producing an original essay on some given subject. To-day, the system of education has so changed that the Old Examination Hall is left practically unused.

Throughout the eighteen provinces similar institutions will be found in all the capitals and many of the larger cities.

The former antiquated system of training may be held responsible in no small degree for the anti-foreign movement by the Boxers.

In 1900 much damage was done to the place, a vast quantity of the brickwork being pulled down and transferred to the Legation quarter, where it was urgently needed to repair the depredations of the siege.

**6. The Temple of Heaven** is by far the most beautiful, as it is the most important of the many interesting places

to be visited in Peking. Tradition points to a very ancient form of worship dating back to a period long anterior to Confucius and the introduction of Buddhism, and tells us that this monotheistic cult had its origin in prehistoric times ; also that the present edifice, erected during the Ming dynasty by the second Emperor, Yung-loh, was finally set apart for the sacrificial worship and adoration of " Heaven."

By this " Heaven," it must not be imagined there is any connection whatever with " Mansions in the Skies." The " Heaven " here intended is the Universe, the Mighty Realms of Space, the Wonders of the Firmament as presented in the day-time by the light of the sun and at night by the illumination of the moon and the planets, amidst myriads of minor constellations.

To the Chinese mind, this wonderful display of the Creator's omniscience and omnipotence appeals much more than all the creeds, rituals and ceremonies thrust upon them by a multitude of wrangling sects, each jealous of the supposed success of its competing neighbour.

Hence, the simple worship and adoration of One Supreme Power, self-evident, which has existed with them from time immemorial ; the gilded idols which adorn their temples being symbols in some form or other of the various attributes of that Supreme Being, serving only to occasionally remind them of His existence.

This beautiful temple is situated at the south of the Chinese City, nearly two miles distant from the Tartar City, in a park-like enclosure beautifully shaded with fine old trees. The principal entrance to this park is on the left of the wide roadway known as the Chien Men, which leads directly from the Imperial Gateway of that name. To the grounds of the temple there are five entrances—two in the western wall, two in the eastern wall, and one in the southern wall.

On the right, after having passed through the gateway leading to the temple grounds, is the Palace of Abstinence, enclosed within a high wall surrounded by a moat. It is quite a modern building and contains the usual paraphernalia of such institutions, besides a throne, and a wonderfully carved screen in variegated woodwork. The

main feature, generally known as the Temple of Heaven, is situated some distance beyond to the left, and includes a beautiful triple-roofed circular building, 90 feet high, erected in the centre of a marble altar used for prayers on behalf of the harvest. The pinnacle-shaped dome of this temple is covered with blue enamelled tiles, executed by the order of the Emperor Kien-lung a century and a half ago. Originally, each of the three roofs had its own colour in blue, yellow and green. Surmounting the pinnacle is a large round topped cap thickly gilded in fine leaf gold, which, with the bright colour beneath produces a spectacle in the landscape visible for many miles from all directions. Adjacent to this noble edifice is the Altar of Heaven, which is arranged in three terraces built of white marble—the lower one 210 feet wide, the one above 150 feet wide, and the upper terrace being 90 feet wide—ascended by 27 steps in three flights of 9 each, and having a large circular slab of white marble in the centre surrounded by nine smaller ones, and again encompassed by eighteen others, and so on, until the number eighty-one is attained—forming the Chinese lucky number.

All the circular balustrades which surround each of the three terraces are of white marble beautifully sculptured in cloud design. Of the dividing supports for the balustrades there are 180 on the lower terrace, 108 on the one above, and 72 on the upper terrace, adding up to 360, and corresponding with the degrees of a geometrical circle; the whole plan of the structure being worked out with mathematical exactness.

It is a long-established custom for the Emperors to worship at this temple three times during the current Chinese cycle; always at the close to render an account as to the progress of the passing year, a month later to pray for instructions as to the special duties required for the New Year, and then again in the Spring to ask the blessings of a bountiful harvest. The hours chosen for these ceremonies are generally before sunrise, but the whole night must be spent in preparation at the Hall of Abstinence near by.

The most important of these ceremonies is celebrated during the winter when the sun has reached its solstitial point

furthest south over the Tropic of Capricorn (December 21st); on this day the Emperor, in his yellow Sedan chair with quite a number of bearers, attended by as many musicians playing on native instruments, and a large following on horseback—princes, nobles and high officials—repairs to the Temple of Heaven for worship. He first enters the Imperial Ancestral Temple situated in the centre of the enclosure where, with three supplications and nine prostrations, he offers incense to the deity Shang-ti (Supreme Ruler of the Universe) and to his ancestors. Proceeding then to the Grand Altar he inspects the sacrificial offerings, and goes on directly to the Palace of Abstinence, where he spends the night fasting and in meditation.

In the early morning, robed in his sacrificial vestments, the Emperor proceeds to the open altar where he supplicates and burns incense, offering another prayer to Shang-ti, and again presenting incense to his ancestors through the medium of their shrines and tablets, which are duly arranged in the northern quadrangles. The Altar of Heaven is then ascended, the all-important ceremony being performed on the upper terrace, the middle circular stone chosen for the purpose. Here the Emperor enjoys the sacred solitude suggestive of the centre of the Universe, as from this place of kneeling he sees nothing beyond but the horizon.

There are no golden images connected with this particular form of worship, which is strictly Confucian, the only burnt offerings being from the animal, vegetable and mineral kingdoms, besides some specimens of handiwork in the shape of woven cloth and silk, which are consumed in urns used for that purpose.

Throughout the whole of this truly beautiful spot a profusion of horticultural display is to be found in every direction; the Chinese are so fond of floral decorations, and the effect in this instance is to give a living sanctity to the place quite in keeping with its remarkable traditions as the first and most important Temple in the Empire where the reigning Emperor is obliged to worship—The Temple of Heaven.

**7. The Altar of Agriculture** is situated across the wide thoroughfare directly opposite to the Temple of Heaven.

This shrine is dedicated to Shen Nung, supposed to be the first to introduce the cultivation of the soil scientifically and systematically. The enclosure is slightly smaller than that of the Temple of Heaven, but contains fine trees and good grass cultivation. There are four pavilions with their adjoining Altars to the Spirits of Heaven, Earth, the Cycle, and the Ancestral Husbandmen.

### 8. Shopping—

**PORCELAIN.**—On either side of the Great Chien Men Street in the Chinese City will be found shops where modern porcelain in great variety is exposed for sale.

The porcelain of the present period is not nearly so fine as that produced during the Ming and earlier dynasties ; still, there are many interesting souvenirs procurable at a moderate outlay.

The showrooms of some of these shops extend back for a considerable distance, and it is therefore best not to be in any hurry as to selection until you have inspected the whole stock.

**FURS** are to be seen in the Pan-pi-chieg Street, off the Great Chien Men Street. Peking being a very cold place to reside in during the winter, the use of furs is general by all who can afford to purchase them. The buyers are mostly natives, and the make up is to meet their particular wants. Where special garments are desired, they would have to be made to order, but the best plan is to select the " plates," a trade term (the size of a Chinese coat) fancied, and having seen them properly packed, send to a furrier at home. Variety :—Sable, minx, chinchilla, otter, squirrel, ermine, arctic fox, mongolian dog, astrachan, seals, and an assortment of mixed varieties of lesser value. Also larger skins, such as wolf, bear and deer.

**EMBROIDERIES.**—(NOTE: Be sure that the piece selected is not too much soiled). Old embroideries are mostly collected from the numerous wardrobes which annually find their way into the pawnshops, and may be classed as an article upon which the purchaser is alone able to put a value according to the special circumstances of his appreciation. Care should be taken to see that the materials are not rotten through damp, also that one gets

*bonâ fide* embroidery and not imitation, as a lot of fancy ribbons made in Europe are now used on garments in place of the real thing. In many cases the work has been cut from old garments and tacked or glued on to newer materials.

Modern embroideries are becoming a drug on the market—the over production is piling up so rapidly. To make a fortunate selection a fairly good light is necessary, otherwise it will be difficult to properly discern the arrangement and blending of colours. The designs are produced on silk, satin, and grass cloth—the latter very effective. This wonderful handicraft is a home industry distributed over the whole Empire, each district having its special character of design and colouring.

9. CURIOS are essentially *all* that the name implies, and are in all sorts of fantastic shapes and colourings, varying in size from a nut to a ten-foot trio of dragon bronzes valued at \$5,000.

Curiosities of one sort or another are to be found in every Chinese city, and in many instances, where space admits, laid out on the ground; their vendor, some wizen-faced aged patriarch, taking his chance with the passers-by. There are, besides, a number of smaller articles which to the visitor will prove very interesting as souvenirs, such as:—

Sets of chopsticks,	Brass padlocks,
Box of dominoes,	Packs of playing cards,
Coolie purses,	Genteel purses,
Coolie water pipe,	White metal pipe,
Genteel water pipe,	Enamelled water pipe,
Embroidered spectacle	Embroidered sachets,
cases,	Shoes, small footed,
Ladies' shoes, ordinary,	Enamelled buttons, in sets,
Abacus counting board,	Painted fish bowls,
Peking snuff bottles.	Sets of mandarin buttons.

Added to the above there are hosts of other articles in ivory, bone, sandalwood, lacquer, feathers, grasswork, &c., too numerous to mention.

**Lu-li-chang, the Great Curio Street**, is the best quarter to visit for all these small purchases.

**JADESTONE**, also to be found in this neighbourhood, is a hard, compact and very tough stone, varying in colour from a creamy white to a rich dark green, slightly oily, and therefore not capable of retaining the brightest polish for any length of time. In selecting, one should choose that with most life or transparency in colour, and should specially guard against soapstone, which sometimes closely resembles in appearance real jade. Soapstone can be at once detected by its softness, the thumb-nail will chip most specimens. Many devices, such as filling and polishing with wax and other compositions, are resorted to by the natives to make an imperfect specimen of jadestone pass muster.

**10. The Lama Temple** is connected with the Great Lamaserai or Monastery of the Mongol branch of the Buddhist religion, the Shamanism, and has in residence about 1,500 lamas, or Mongol priests, divided into four classes.

The first in the majority occupies its time with the study of Nature.

The second with the Thibetian translation of the Tantras.

The third makes a study of the heavens and their supposed influence on the affairs of this earth.

The fourth the Chinese pharmacopœia and herbal drugs.

There are also a great number of Mongol lamas ruled over by a living Buddha from Lhassa.

This temple was formerly the palace of the son of Emperor Kang-hsi, of the Ming dynasty, who became the Emperor Yung-ching. It is also the birth-place of his son again, a third Emperor Chun-lung. On the latter ascending the throne and becoming a great admirer of Buddhism, he presented this palace to the Lamas.

Two arches decorated with Imperial yellow enamelled tiles form the entrance, with a spacious paved passage leading up to the main gateway, the dormitories and refectories of the lamas being on either side. About 9 a.m., the hour of Matins, great crowds of close-shaven priests in yellow vestments, attended by a large following of boys presented in their infancy to the temple, can be seen gathering from many directions.

In the next court are two enormous bronze fabulous lions, as curious as they are ugly.

Through another gateway a square stone monumental tablet is erected having four equal sides, each inscribed with the history of Lamaism in distinct script—Thibetan, Mongol, Chinese, and Manchu; placed immediately in front of this tablet is a bronze incense burner, 8 feet high.

On one of the walls will be seen a pictorial description of the Universe controlled by a huge monster of the dragon species having claws and three terrible eyes.

There are two prayer wheels in the building, and, in close proximity, the lamas can be distinctly heard chanting their service to the accompaniment of much tinkling of little bells.

**11. The Temple of the Great Buddha (of the Future).—**In the last court of the Lama Temple is a very lofty pavilion containing a colossal image of Buddha, 70 feet high, with several prayer wheels of extraordinary dimensions. This temple is occasionally visited by the Emperor, when the prayer wheels are set in motion, a light being placed in the head of the idol. Visitors can, if they so desire, on payment of a small fee, ascend to the top by a winding, though rather rough, staircase. In the lesser halls on the east side there are further groups of curious idols. There are also some fine specimens of old Cloisonne to be seen placed in front of some of the altars in this temple.

**12. The Temple of Confucius** is quite close to the Lama Temple, and, in contrast, most remarkable.

Confucius, the great Chinese philosopher and moral teacher, was born about 550 B.C., descended from the Imperial House of Shang, for a considerable period rulers of the Empire.

He selected from the many thousand converts to his teaching seventy-two disciples, whom he divided into four classes. The first, for the study of morals; the second, the art of reasoning; the third, jurisprudence and government; and the fourth, teaching and preaching according to his own tenets, which were well calculated to promote unity, peace and concord.

Entering the temple from the road, there are a number of monumental stone tablets in honour (their names

recorded) of all who have taken the Third Degree at the Triennial Examinations during the last seven centuries. The three earliest records belong to the Mongol dynasty, seven centuries ago; nearly all the remainder to the Ming and Ta-tsing (present dynasty). Passing through the small opening which leads into the quadrangle of the grand pavilion, under a covered gateway are ten black stone drums, five on a side. These are relics of the Chou dynasty, 1122-246 B.C., and have, therefore, been in their present state and use for more than 2,500 years.

There are neither idols nor priests connected with this temple, simply a small wooden tablet in a wooden shrine, which bears the following inscription in both Chinese and Manchu:—"The tablet of the soul of the most holy ancestral teacher, Confucius." The tablets of the four distinguished sages—Tseng-tszu, Mencius, Yen-hui and Tszu-szu—are placed two on each side. Six others of the school of Confucianists occupy a lower position also on either side. On the roof are seven handsome tablets in praise of Confucius. Each Emperor presents a new one in token of veneration for the sage. The inscriptions are all different, showing some distinct aspect of his influence. He is called "Of all men the unrivalled," "Equal to Heaven and Earth," "Example and teacher of all ages," &c.

At each side of the shrine in small closed receptacles are the sixteen tablets, inscribed with the Confucian precepts, as follows:—

(Interpretation of their meaning).

- |     |    |  |
|-----|----|--|
| No. | 1. | Esteem most highly filial piety and brotherly submission, in order to give due prominence to the social relations.                 |
| „   | 2. | Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.                              |
| „   | 3. | Cultivate peace and concord in your neighbourhood, in order to prevent quarrels and litigations.                                   |
| „   | 4. | Recognise the importance of husbandry and the culture of the mulberry-tree, in order to ensure a sufficiency of clothing and food. |

- No. 5. Show that you prize moderation and economy, in order to prevent the lavish waste of your means.
- „ 6. Make much of the colleges and seminaries, in order to make correct the practice of the scholars.
- „ 7. Discountenance and banish strange doctrines, in order to exalt the correct doctrine.
- „ 8. Describe and explain the laws, in order to warn the ignorant and obstinate.
- „ 9. Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.
- „ 10. Labour diligently at your proper callings, in order to give settlement to the aims of the people.
- „ 11. Instruct sons and younger brothers, in order to prevent them from doing what is wrong.
- „ 12. Put a stop to false accusations, in order to protect the honest and the good.
- „ 13. Warn against sheltering deserters, in order to avoid being involved in their punishments.
- „ 14. Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quota.
- „ 15. Combine in hundreds and tithings, in order to put an end to thefts and robbery.
- „ 16. Study to remove resentments and angry feelings, in order to show the importance due to the person and life.

In the quadrangle between the main gateway and the grand pavilion are a number of fine old cypress trees planted many centuries ago, and, as if grafted, in the fork of one of these will also be noticed a sturdy elm of considerable size actually grown from a seedling. The range of buildings here on either side, contain the tablets of good and learned men, many of them former pupils of the sage—all followers of his teachings. This temple was founded during the Yuan dynasty, in the Thirteenth Century, the present edifice having been erected at a very much later period.

On the first and fifteenth of every moon and at certain festivals this ancient sage is worshipped with much solemnity by all the civil and military officers of the city.

**13. The Hall of Classics (Pih-yung-Kung)** is located to the west of the Temple of Confucius, originally intended as an educational institution in connection with the temple for the "Sons of the Empire." The main pavilion is rectangular, double-eaved and tiled with Imperial yellow enamelled tiles, its pinnacled roof surmounted by a golden globe. The courts are principally paved with marble, having a light carved balustrade, beyond which a moat encircles the whole.

In the grand pavilion is a throne with the pictorial "Screen of the Five Mountains" behind, and in the quadrangle to the south is a magnificent pailow of three portals, constructed in Imperial yellow and bright green enamelled tiles relieved with white marble, a creation said to be the most attractive piece of decorative art in Peking.

In its true position to the north is a sundial from which the mean time is periodically corrected. On the east and west sides of the quadrangle are carefully stowed away in buildings intended for the purpose, several hundred stone tablets on which are finely engraved the complete text of the Four Books and the Five Classics. This curious precaution is taken against the possibility of these ancient relics being, in any way, destroyed, as happened once in the very early history of the Empire, when a mad Emperor, Chin-Shih-Huang, whose desire seems to have been that posterity should in no way be allowed to enjoy the privilege of reaping a benefit which might accrue from any records of past history, set to work to burn all the books and otherwise dispose of every trace of the Empire's literature. This was the same Emperor who started building the Great Wall of "seclusion" and "self delusion" some few centuries before the Christian Era.

The Hall of Classics is a most interesting place for all students of Chinese history to visit, as, also, for those interested in the peculiar Chinese architecture which in this building is elaborately exemplified.

**14. The Drum and Bell Towers.**—The former is situated about half a mile from the Te-cheng-Men Gate, and, being

nearly 100 feet high, can be seen from almost any part of the city. It belongs to the Mongol period.

Originally there was a clepsydra in this Drum Tower for ascertaining the time of day, but this ancient system was superseded by the incense stick which burnt itself out in the period of the night-watch for which it was used. To-day a modern clock serves the purpose more accurately.

There is a very extensive view to be obtained from this tower, and the climb will well repay anyone who has the energy to make it.

To the north, the Bell Tower, with the Yellow Temple in the distance and the Great Parade Ground between. To the south, the broad roadway leading to the gate of the Imperial City, the view over the Imperial and part of the Forbidden Cities with the western hills forming a background twenty miles away. To the east, the Tartar walls are the most prominent feature, and one of the best views is obtainable here, while to the west there is a considerable open space relieved by a shallow lake surrounded by willows, with Prince Kung's Palace in the rear.

The Bell Tower, situated about 100 yards north of the Drum Tower, is nearly 100 feet in height, and contains a huge bell, said to weigh 120,000 lbs. This bell with four others was cast in the reign of the Emperor Yung-loh, Ming dynasty, Fifteenth Century. The tower was originally built in the Mongol period, and is supposed to have formed, approximately, the central edifice of their capital, Cam-bu-lu, the City of the Khan. It was long afterwards destroyed by fire, but re-built again in 1740, during the reign of the Emperor Chien-lung.

The dimensions of the bell are 18 feet in height by 10 feet wide at its greatest circumference, the walls of metal being 9 inches in thickness. It is one of the most interesting sights of the city and dates back to early mediæval times.

#### **A Chinese Legend—The Casting of the Bell.**

There is a somewhat sad but romantic native legend connected with the casting of the bell, a general translation of which is here given.

The Emperor Yung-loh had amongst his Court Officials, one Kwanyu, who, from his skill and knowledge of the

blending and fusing of metals, was commanded to make a casting of this particular bell. In his effort to obey the royal command, Kwanyu had twice failed; the mass, cooling too rapidly, had honeycombed, which made His Imperial Majesty furious with disappointment. Finally, as if the blame attached personally to Kwanyu himself, the Emperor is said to have threatened severe punishment, even to decapitation, if another failure occurred, which promised reward greatly perturbed the poor old official.

However, the story goes, that Kwanyu had an only daughter, very beautiful, upon which all his future hopes in life were centred.

Her eyes were almond-shaped, like autumn ripples  
Sparkling and dancing in the sun,  
Which seem to leap for joy and wantonness  
To kiss the swaying reeds that rim the river's bank—  
Yet, of such limped transparency, that in their liquid depths  
One's form was seen as if reflected in a mirror—  
Shaded by silken lashes now drooping in coy modesty,  
Anon, rising in youthful mirth disclosing a joyous innocent glee  
There concealed beneath them.

Eyebrows like the willow's leaf, cheeks of ivory whiteness,  
Mellowed by the gentlest tint of rose.  
Teeth like pearls of purest water between ruby lips so ruddy,  
Luscious and juicy, resembling full ripe cherries;  
Hair of jetty blackness and silkiest texture.  
Her form was such as poets love to dwell upon and artists paint;  
An elegant grace and ease in every movement,  
She appeared to glide rather than to walk,  
So light was she of foot.

Add to her other charms that she was skilful in verse-making, excellent in embroidery, unequalled in the execution of household duties, and we have a faint description of the many attractions and virtues of Ko-ai, the beautiful daughter of Kwanyu.

Seeing plainly upon his face her father's hidden despair, she questioned him and told him that success must crown his efforts this time. She was a girl and could only help him with her prayers, but would pray earnestly night and day to the gods. She even went to consult a celebrated astrologer, and was horrified to be told that the next casting also must be a failure if the blood of a maiden

were not mixed in the metal, yet she continued to cheer her father, and on the appointed day, told him she would go with him "to exult in his success," as she said, jestingly. There was an immense concourse of the Emperor's subjects to witness this third casting, which must result in the honour or death of Kwanyu. At a given signal, to the sound of music, the molten metal escaped its furnace ready for the huge mould prepared. Suddenly there was a shriek, a cry, "For my father's sake"; and the beautiful girl threw herself headlong into the seething mass of metal. Someone tried to seize her in the act, but succeeded only in catching hold of one of her shoes. Her father had to be held back by force from following her; he was taken home a raving lunatic. But the bell—was perfect. And, when, later, it was hung up and rang out clearly for the first time, the Emperor stood by to listen to its deep, rich tone. All were horror-stricken when, after the heavy clank of the tongue as it struck the thick wall of metal had died away, came a low wail as of a girl in agony, distinctly saying the word "hsieh"—shoe. And to this day people when they hear it, say, "There's poor Ko-ai's voice calling out for her shoe."

**15. The Hou-Men** is the northern entrance to the Imperial City, and from the northern districts of the Tartar City is generally chosen as the most direct route to the Legation quarter, as it leads through very open thoroughfares following the wall of the Meishan and the Forbidden City, past the High School on the left with the Coal Hill on the right; a drive, full of interest in the life of the people seen on every side.

**16. The Coal Hill (Meishan)** situated to the north of the Forbidden City in a small park-like enclosure is an artificial mound which, in the great work of laying out the Imperial and Forbidden Cities, and planning their extensive ornamental waters, moats, &c., was originally formed by piling up the earth thus excavated. The reason for this particular site being chosen was on account of its supposed geomantic influence on the near palaces and their royal surroundings.

It dates back to the Mongol period, Thirteenth Century (Yuen dynasty), and it is generally believed that large

quantities of coal were buried beneath the surface as a preparation for any future troublous times should they occur during the very cold winters. The five grand pavilions and other shrines were built some centuries later by the Emperor Kait-sing (1522-67). The centre square pavilion is the highest, roofed with tiles of Imperial yellow, faced with green, and contains an enormous idol. Next, on either side, come two smaller pavilions, roofed in green, faced with yellow. The two end pavilions are circular, tiled in a dark shade of peacock blue. On the other side of the hill to the north, also in the enclosure, are well-kept grass meadows, facing the Hall of Longevity, where the royal remains are always placed awaiting some propitious day for interment. There is a portrait here of the Emperor Kang-hsi, Ming dynasty (1425), which in itself commands special reverence and respect.

### THE TRAGIC END OF THE MINGS.

The closing chapter of the great Ming dynasty, legendary though it may seem, is one of special note and interest in the history of the Empire. The last Ming Emperor's name was Chung-Chen, and, although seventeen sovereigns of the dynasty had controlled the destinies of the Empire for nearly three centuries, there came a time when the ever-successful "rod of iron" had, by force of the inevitable, to supersede the milder forms of a cultured administration. The Emperor Chung-Chen was a humane and highly-cultured man who did all that he possibly could for the benefit of his subjects; in fact he tried in every way to raise the standard of morals, hoping by this means to subdue the restless, rebellious spirit which of late years had been showing itself in different parts of the country. Beyond the simple home troubles was the expected Manchu invasion, and his only General was away in the north with his army of bow-men endeavouring to arrest the southern march of these Manchu hordes. At last, on finding that the tide of events was going against him on every side, he is reported to have gone to the Sau-Kwan-Miao to consult with the gods as to how he had best face the rapidly accumulating difficulties. The usual ceremonies having

been gone through, sacrifice offered, incense burnt, &c., it was considered advisable to try the Chim-qua-Seung, which is a lottery of the somewhat extraordinary "bamboo fortune-box" description.

Into a bamboo cylinder forming a box 10 inches deep are placed a lot of pieces of split bamboo varying in length, each having a character written on one end. These are then shaken so violently that one piece of the bamboo gradually shows itself above the others, and ultimately drops out on to the ground. The character on this piece of bamboo is noted and finally compared with a book to which it has special reference. In this book is contained the good or bad omen, as the case may be, which the bamboo-fortune-stick had decreed.

In the Emperor's case, if he succeeded in ejecting a long bamboo it would mean success, a middle lot would mean patience, whereas a short one would denote utter ruin, in which latter case he had decided to destroy himself rather than suffer at the hands of the invaders.

The bamboo cylinder containing the fortune-telling sticks was placed in his hands. The Emperor shook violently, one falling out from the rest. Amidst a dead silence the priest raised it, handing it to the Emperor. It was a short stick. No one dared to break the silence until the Emperor dashed the slip to the ground, exclaiming:—

"May the temple built by my ancestors evermore be accursed.  
Henceforth may every suppliant be denied what he entreats.  
Those that come in sorrow—may their sorrow be doubled;  
In happiness—may that happiness be changed to misery;  
In hope—may they meet despair; in health—sickness;  
In the pride of life and strength—death.

I, Chung-Chen, the last of the Mings, curse it."

He went at once back to the palace and to the apartments of the Empress, and the next morning they were both found hanging from a tree on the Coal Hill. The rebels took possession of the city and made their leader Emperor for a few days, when they were driven out by the Chinese assisted by the Manchus, who there and then seated themselves on the throne which they occupy to this day.

Chung-Chen was the last of the Mings, as he had said,

and 200 years afterwards people still pass the deserted temple shuddering. "It is the accursed temple."

During the siege of 1900 it was from the Coal Hill that the beautiful Peitang Cathedral, under the west wall of the Imperial City, suffered bombardment, the range being about 1,200 yards and the Boxers having mounted one gun of a somewhat primitive description. The grounds surrounding the hill are about one-third of a mile in extent, but at present the public are not allowed to enter.

**17. The High Pink Wall and Moat of the Forbidden City** can only be seen and inspected at a distance from the outside whilst driving or riding in ricksha.

It is a formidable wall, 30 feet high and 30 feet thick, a perfect wall of "exclusion" and "seclusion," and for many generations has been the means of isolating this vast Empire from the outer world, depriving it of its proper place in the World's National Family History.

It is only in recent years that the entertainment of Foreign Ministers and their Staff has, in a very modest fashion, become an occasional Court function.

**18. The Te-cheng-Men** is one of the two northern entrances to the Tartar City, and, differing from all the other gates, it does not open direct on to any of the main thoroughfares within. There are several big temples and residences of princes in this neighbourhood, but nothing of special interest to the visitor.

**19. The Mausoleum of an Imperial Princess** passed on the left is a walled-in group of buildings just beyond the Te-cheng-Men. To the right an extensive reed-pond, about half a mile long, will be noticed under the Tartar Wall, which in time of need helps to flood the moat.

As there are a number of royal ancestral tombs of much more importance, it is not necessary to stop for the inspection of this one.

**20. The Yellow Temple** situated due north of the city, about a mile from the An-ting-Men, is another Lama temple, and dates back to the Seventeenth Century, when the place was handed over to this sect of the religious order by the Emperor Kang-hsi. There are really two temples, and the Emperor Chien-lung had one of them

repaired for the special entertainment of the Mongol princes who arrived annually at the capital for the purpose of offering tribute.

At that period, from its huge dimensions and symmetrical proportions, with its entrance—which is really majestic in its general effect, this place has been described as one of the handsomest edifices in the Empire.

This was the celebrated factory in former days for the manufacture of gilded idols which, as part of the propaganda, formed an article of commerce amongst the Mongols, Thibetans, and the wild tribes of the Steppes. If report be true, not many years back a huge image of Buddha, 80 feet high, left this factory in pieces by camel caravan for some Lama temple bordering on the northern slopes of the Himalayas.

In the earlier days of idolatrous worship this was a very industrious community, and even to-day the attention of the Lamas is turned to the manufacture of metal vases for cloisonne ware.

It is here also that, during the Eighteenth Century, the beautiful monument in white marble was erected by the Emperor Chien-lung, in memory of the Dalai Lama, who was on a visit from Thibet and who unfortunately met his death by small-pox. On the panels of this monument are described many experiences during his life, including the miraculous circumstances of his birth. The work of the native sculptor has been wonderfully executed, and it well deserves to be ranked as the finest monument in the neighbourhood of the Great Capital.

The Mongol traders, who bring in their skins and other produce of the plains during the winter months, are in the habit of making their obeisance to this temple in the shape of small silk handkerchiefs, which they deposit in different nooks and corners of the grand pavilion. Simple as such offerings may seem, they are made with the utmost sincerity. During the troubles of 1900 this temple was occupied by a certain section of the allied forces, and since the departure of the troops there has been a want of energy on the part of the custodians to keep the place up to its former standard of both cleanliness and excellence. It seems to be rapidly falling into decay.

**21. The Altar of Earth.**—Second in importance only to the Altar of Heaven is the Altar of Earth, representing a very ancient ritual dating back to a period long anterior to the birth of Sakaya-muni, the master hand in the early propagation of Buddhism, as also to that of the much venerated Laotse of the Seventh Century B.C., who created a revival of Taoism, which cult, long before Buddhism was thought of, had been plunged deep down into the abyss of superstition.

This altar dates from the Mongol period, but was rebuilt early in the last century by the Emperor Kaiking (1796–1821) of the present dynasty.

There are two terraces, the upper one 60 feet, and the lower 106 feet square, the upper being about six feet above the lower.

The aspect is a northern one, the altar being approached by eight steps. There is also a grand pavilion in the usual Imperial yellow tiles, where the Emperor is robed for the ceremonies.

The place is surrounded by a moat eight feet wide, and is constructed principally of white marble, all the shrines being in the Imperial yellow, which forms a very delicate but pretty contrast.

The Emperor, attended by his high officials, worships in this temple at the summer solstice, animals being sacrificed as at the Temple of Heaven.

**22. The Hsieh-Men** is the north-western gate of the Tartar City, leading to the Peking-Nankow Kalgan Railway Station, which is just outside the Tartar Wall to the right, also the direct road to the Summer Palace and Zoological Pleasure Gardens; it is forty minutes' drive from the Legation quarter.

**23. The Great Bell Temple** is situated to the north-west of the Tartar City, and was built towards the end of the Eighteenth Century by the Emperor Yung-Chen for the purpose of accommodating one of the big bells which was cast by order of the Emperor Yung-loh (1403–1425), as described in the account of the Bell Tower.

This Great Bell is considered to be of much finer workmanship in its finished decoration and chasing than that of the Bell Tower. On the inside are many inscriptions

consisting of extracts from Buddhist works. It is erroneously said to be the only surviving bell out of the five. Its measurements are given as 17 feet in height, 34 feet at its greatest circumference ; its walls eight inches in thickness, and its weight 87,000 lbs. Instead of being hung, as is usual, in a tower, this monster is supported by very thick beams, and to enable it to speak earth has been removed from below so that the full volume of sound is greatly suppressed. It has no tongue, but is struck with a thick piece of pine wood suspended from above.

**24. The Summer Palace.**—The original conception of a luxurious palatial residence amidst the hills and dales and fragrant streams of the countryside, where the jasmine, the tea rose, and the purple peony, amongst many other flowering shrubs and plants, contribute in suffusing the mellow atmosphere with their delightful perfume ; where Nature transformed and richly clothed by Art, has become more winning to the eye ; the original idea of all this splendour belongs to the Emperor Kang-hsi, 1662–1723, of the present Ta-tsing dynasty.

This Emperor, specially noted for his appreciation of the beautiful, built a summer residence which he called Chang Chuen Yuen (the garden of perpetual spring) where, after attending to all his Court functions, receiving Ambassadors, Legates and the Envoys sent from distant lands, he was able to spend the rest of the day in peace and quietness. To the north of this royal country residence, distant about one li, there was at that period another garden known as Yuen Ming Yuen, a name given to it by the same Emperor, who, towards the end of his reign, presented the beautiful place to his son, Yang Cheng, destined in due course to become his successor. Later, during the reign of Chien-lung, 1736–1796, these two royal residences were connected and made into one palace, the name of Yuen Ming Yuen being retained.

The Emperor Chien-lung being desirous of obtaining the very best, and not feeling quite confident of himself and his ability, took counsel with his Ministers, inviting also the Catholic Fathers of the period, with a view to obtaining plans of western design to enable him to proceed more successfully with the work of his life's ambition.

This was accomplished, and from drawings prepared by Frère Castiglione, under the direction of Père Bevoit several pavilions in European style were built. Frère Atteret, in a letter dated 1743, gives many interesting details, speaking of the place as a "real earthly Paradise," but concluding his glowing description with the following summing up :—

(Translation.)

" There is but one being here and that being is the Emperor. All this preparation is made for him and him alone. This superbly beautiful mansion is rarely seen but by him and his. It is seldom he admits beyond the entrance of these palaces and gardens either princes, nobility or gentry."

The good Father Beviot also wrote from Peking, 1767, nearly 150 years ago, the following :—

(Translation.)

" Six miles from the Capital the Emperor has a country residence where he spends a lot of his time working continually to further embellish the place.

" To form any idea of its beauty, one must drift into the regions of fairyland, such as described by certain imaginative writers. Artificial mountains with miniature canals passing over rocks and forming rapids into lakes dotted with islands of proportionate size. Intricate pathways winding in and out amongst the mountains, miniature canals and lakes, leading up to palaces decorated with the best that the world contains in luxury and art. Cleverly contrived summer houses, like fairy palaces, filling secluded nooks in the hills and valley and on the shores of the lake. Fountains also were to have been added to this magnificent miniature spectacle, but for this addition no provision had been made all this for the sole use of the Emperor and his Court."

The palace of Yuen Ming Yuen was destroyed by the British and French in 1860, which much-to-be-regretted circumstance, owing to a procrastinating obstinacy, became necessary in making a demonstration against the Capital for the purpose of obtaining ratification of the Treaty of Tientsin and a due adherence to its provisions.

## THE IMPERIAL SUMMER PALACE, WAN-SHOU-SHAN.

The plans and architectural designs of the remarkable group of buildings which constitute the present Wan-shou-Shan Palace are unique in every way.

This succession of handsome pavilions erected on the side of a hill (The-Hill-of-Ten-Thousand-Ages) rising uniformly tier upon tier mostly in pairs from the shores of a beautiful lake, varying both in form and size, all having the curiously-shaped pinnacle roofs with the extended up-turned eaves as seen in temples and pagodas, some large, others small, some round, others square, some even hexagon, until, in the centre, above and crowning all, is a magnificent octagon pavilion, the royal apartments, occupied by the Emperor himself only—when in residence, which is seldom.

This is the Imperial summer palace, with its surrounding appointments, erected on an exceptionally wide terrace supported by a massive granite retaining wall and approached over two flights of one hundred steps, having a high protecting screen on the outer side.

The gaudy colouring of this extensive landscape façade is more than difficult to describe. In a setting of many rich shades of green produced by the surrounding foliage there is an abundant tracery of virgin gold, relieved by a blending of all the colours of the rainbow, the impression being that of "eternal sunshine." The roofs of all the buildings, as also a great many of their ornamentations, are in costly enamelled tiles, Imperial yellow, chrome green, magenta and purple, which, glistening as they do in the sunlight, produce a very startling effect.

The best view of this charming palatial retreat is to be obtained from the island near the middle of the great lake or on the barge while crossing over to that island. On a bright sunny morning the entrancing beauty of the scene is most striking, both as regards its peculiar design and extraordinarily rich colouring. The situation at once lends itself to surroundings, the reflection in the great lake assisting the perspective of the many groups of grotesquely formed pavilions, towering high up above one another, which by themselves would look anything but pleasing.

The white marble junk, camel-back bridge, and the long marble bridge of seventeen arches, are all part of the *tout ensemble*, giving to the beautiful lake-scene the necessary finishing touch.

**25. Yu-Chuan-Shan.**—At a short distance from the Wan-shou-Shan Palace is the Yu-Chuan-Shan, the “Hill of the Jadestone Fountain,” rising from a miniature park prettily laid-out in the usual Chinese style. Here, from a rocky crevice in the side of the hill there flows a crystal spring of cold water, from which the mountain takes its name. This is the main source of the ornamental waters of Wan-shou-Shan, and also for the canals and lakes of the Imperial and Tartar Cities, eight miles distant. The most striking object in the surroundings is a lofty marble pagoda, which greatly contributes to the beauty of the landscape.

On this hill there are some fine temples, the most important being the Pi-yun-Su. Through the grounds of this temple, directly from a sulphur spring deep down in the earth, flows a clear stream of water which, after being allowed to pursue its meandering course some distance for ornamental purposes, is controlled, its volume bursting forth from a fountain in the form of a sculptured stone dragon’s mouth. Here, both pilgrims to the different shrines in the temple as well as visitors to the place, may obtain a cool refreshing draught.

In this temple are to be seen the images of 500 Buddhist saints heavily gilded and arranged in a hall containing aisles specially planned for their reception. At the back of the building outside is a terrace where there are steps leading on to the top, from which elevation a fine view of the great Oriental capital with its massive walls and pagoda gateways, palaces, temples, &c., is to be had.

**26.** From this point is also obtained a general view over the Wan-shou-Shan Palace, grounds, and ornamental lake, and **Yuen-Ming-Yuen** (Round the Splendid Garden) with its now modern historical ruins. This park is a magnificent enclosure having an area of a little over one square mile, containing wonderful groves of fine old trees, beautiful ornamental waters, palaces, pavilions, pailows, temples, avenues, &c. This is the famous royal residence, the

designs for which, during the reign of the Emperor Kien-lung were entrusted to the Roman Catholic Fathers, and, as will be noticed, are, like Versailles, partly in the style of French renaissance, great ability being shown in the blending so as to retain Oriental character.

**27. The Temple of the Five Pagodas or Wa-ta-Su**, is situated to the north-west of the Tartar City, about one mile outside the Hsichih-Men. It dates back five centuries and was built by the Emperor Yung-loh. It is a very remarkable edifice, and at the same time possesses a beauty distinct from anything yet visited. Its design would appear to be after the grouped form of the Indian Ghauts. A high marble terrace decorated with innumerable figures, supported by a square mass of masonry, and surmounted by five miniature pagodas, each of eleven stories. Besides, in the front is a very beautiful square pagoda. Its origin, the legend says, that "Five centuries ago, a Hindoo from Lower Bengal came with presents to the Emperor Cheng-kwa in the shape of five idols, gilt images of Buddha, and a small model of a diamond throne, and as a special mark of appreciation of this kindness, the Five Pagoda Temple was erected, out of courtesy, in partly Indian style."

The place suffered much at the hands of the rebels in 1900.

**28. The Zoological and Botanical Gardens** adjoining, connected by a succession of bridges, known also as the Afternoon Resort, when the weather is fine, of the Manchu and Chinese nobility and aristocracy, are situated to the north-west, outside the Hsichih-Men, not far from the Temple of the Five Pagodas.

In the warmer season it is a pleasant way to spend the afternoon, arriving at the gardens not later than four o'clock, when the native society belles, vieing with each other in every possible way, as the fairest of fair charmers, begin to muster. There are a few cages in the gardens containing animals, and the laying out and decorations of the place are unique, forming quite a grand display.

First-class native restaurants are to be found in these gardens, where tiffin and afternoon tea are served. An hour can very well be spent here, leaving for the hotel not

later than half-past five. The return trip is made through the Hsichih-Men, in the Tartar Wall, and thence through the Hsi-an-Men, leading into the Imperial City, with the Peitang Roman Catholic Cathedral on the left and the extensive ornamental lake some distance ahead.

**29. The Hsi-an-Men** is the main entrance through the western wall of the Imperial City, and leads into the most interesting part of this select Oriental metropolis. On passing through the gateway two Catholic Cathedrals are visible, the Peitang to the left, and the old Cathedral a short distance ahead on the right. This latter, in exchange for another site (the Peitang) and a sum of money as compensation, had to be given up some years ago because the late Empress Dowager objected to the palace grounds being overlooked; after the late Emperor Kwang-Hsu came of age and occupied the throne, it was her rule to spend a lot of her time in the gardens. The old building is now used as a sort of museum by the officials of the palace.

Besides the old Cathedral a small palace close by, known as the Winter Palace, is well worth a visit, although a certain part of its beauty was destroyed during 1900, when occupied by the Commander-in-Chief of the Allied Forces. Close to the marble bridge is a grand pavilion, the Tuan Cheng, surrounded by a wall where the Emperor Chien-lung placed a very old dark green jade vase of considerable size for use as an aquarium in which to keep goldfish. In this pavilion there is a handsome throne, and in 1893 several of the European Ambassadors were here given audience. It is also used on special occasions when the Emperor has to go into mourning.

**30. The Peitang Roman Catholic Mission Cathedral**, a most striking edifice with its twin spires, will be found a short distance from the Hsi-an-Men. Catholic Missions have been resident in Peking for several centuries. This Mission is a prosperous one and controls an extensive printing establishment, an orphanage, an industrial institution for girls, and a technical school for young men, as well as a valuable museum by the former traveller and explorer, Abbé A. David.

**31. The Imperial City.—The marble bridge** is a span of seven arches across the narrow water which connects the northern with the middle ornamental lake, and forms the centre of a succession of pretty landscapes, unique as they are grotesquely picturesque. This is the most interesting, as it is the most fascinating corner of Peking, and will compare favourably with such precincts of High Imperialism to be found anywhere else in the world. The clear waters of the two beautiful lakes, extending for nearly a mile north and south, with wooded islands on which the yellow tiled pinnacle roofs of miniature palaces, temples, shrines, and other pavilions lend a sort of fantastic charm to the scene, faintly recalls one of Shakespeare's pictured haunts of "Oberon in Fairyland."

**32. The Imperial City.—The white marble dagoba** is situated on the top of a pretty green hill to the left of the marble bridge; it stands out so prominently that it can be seen from almost any part of the city walls. On the slopes below the base are innumerable shrines, summer houses, and small pavilions, all very gay in the bright enamelled tiles used for building. The island is connected with the palace grounds by two ornamental bridges having a white marble balustrade which extends some distance along the shores of the lake.

It was the Emperor Tien-Min of the present dynasty who built this dagoba early in the Seventeenth Century, intending it as a shrine for a very beautiful Buddha. There is a small bronze pagoda in front containing a hideous bronze idol wearing a necklace of skulls.

The white marble dagoba is regarded as the palladium of the Empire, and occupies an important central position amidst its peaceful surroundings.

On the side of the hill below is an altar to the original inventor of silk-spinning and weaving and the cultivation of silk-worms. In close proximity will be found mulberry cultivation, and a tank of fresh water for cleansing the worms. As the Emperor visits the Hall of Agriculture every spring, so it is the duty of every royal mistress at the proper season to visit this altar, personally, and to attend to silk culture, thereby setting an example to her

subjects, whose duty, we are told in the Fourth Book for Girls, is to :—

Run the reel and loom with easy gentle motion,  
Boil cocoons and watch the silk-worms, morn and even, with  
devotion ;  
Gather mulberry and oak leaves,  
Both from wind and rain protect them,  
Keep them warm in cold, damp weather, and from odors  
disinfect them,  
Always at the proper season ;  
Feed with leaves both fresh and green, when, silk for warp  
and woof,  
Will both in changs and webs be seen.

On the lake shore at a short distance will be found the most beautiful pailow in Peking, constructed principally of encaustic tiles, selected in their colour blends to produce a sort of prismatic effect. Close by, again, but in a retired nook behind the hillock, is a magnificent dragon screen, 60 feet long by 20 feet high, a perfect marvel in its contribution to the many beauties of the spot ; the reflected colouring of the three pairs of monster dragons, red, blue and gold, all in high relief, producing additional wonder.

**33. The Ta-Kao-Tien** (Temple of Prayer for Rain) is on the north of the Forbidden City, its main entrance facing the moat immediately outside the Meishan enclosure. There are three entrances, all wonderful exhibitions of architecture and very beautiful. Those of the east and west are approached through gorgeous Paifangs, whilst that in the south is supported on either side by two circular pavilions with many receding eaves which go to form the roof, tiled in the Imperial yellow. The effect is very striking. In front of each entrance is an upright marble slab on which it is indicated that a proper respect and reverence for the sacred precincts must be shown by all visitors. The principal idol is Yu-huang-ti, the god of rain, to whom the Taoist priests from the Kwang-Mun-Tien make obeisance periodically every year. In the rear of the principal pavilion is another circular temple, roofed in blue enamelled tiles, similar to the Temple of Heaven. This place dates back to the Ming dynasty, and neither priests nor Lamas reside within its walls, but on stated

occasions the Emperor, on his visits in supplication for weather changes, is attended by Taoists.

**34. Shopping.**—Silverware in great variety, of curious design, may be found in some of the smaller streets off the Great Chien Men Street ; but, as an industry, it is not so well developed in Peking as it is in the southern cities of Canton and Foochow, where the workmanship is very much superior.

Bronzes and brassware are to be found distributed in nearly every direction over the native quarters, but there are some reliable dealers in the Great Chien Men Street near the five monumental arches. It would be difficult to attempt any description or to offer any advice respecting the selection or purchase of these articles, as they belong so completely to the individual taste of those who desire to procure them.

**PAINTINGS.**—Strange as it may seem, the Chinese have been admirers of the artistic merits of both brush and crayon for many centuries, and their records show that as far back as the Third and Fourth Century A.D., there were celebrated painters.

Tsao Fu Gsing, Third Century ;  
Ko Hoi Chi, Fourth Century ;  
Lu Tan Wei, Fourth Century ;  
Chang Seong Yu, Sixth Century ;

besides a host of others following every reign in succession, until at the present time they are to be found all over the Empire. As with many of these old art curios, it is not possible to describe nor give advice on the subject of pictures. Appreciation must alone rest with the purchaser.

Oriental rugs made of camel's hair, or sometimes of very coarse wool, will be found in a number of shops both on the Hata-Men and in the Great Chien Men Street. In the winter they are very much in demand, being so very thick and warm. Special sizes can be made to order.

**35.** Beautifully executed paintings in oil, portraits of royalty and officials, ministers, &c., in their court robes, can be procured in the **Lu-li-chang** off Chien Men Street, where there are several artists of distinction. They will be packed ready for sending away by the vendor.

**36. Bazaars.**—The Tung-an-Shih Market is one huge

bazaar open all the year round, exhibiting a great variety of native handicraft both useful and ornamental. It is situated on the street which was a continuation of Customs Street, close to the East Catholic Church near the Imperial City Gate (Tung-an-Men).

A wonderful collection of knick-knacks, in themselves curiosities, can be obtained here for very small outlay. Besides the bazaar will be seen many new phases of native life in the shape of marionette shows, "Punch and Judy," &c., from London, Chinese jugglers, itinerant acrobats, and many groups of "strolling companies," who make their living with their performing bears, sheep, goats, dogs, cats and monkeys, wandering all over the country. Every Chinese city has its bazaar, which, if not open all the year round, is always a profitable place to visit about Chinese New Year time, when many good things are exhibited for sale, the money being required to effect the yearly balancing. On New Year's Eve, towards sundown, everything on sight is offered at a clearing price.

**37. Fairs** are held in different parts of the city nearly every day in the month as follows:—

On the 4th, 14th and 24th outside the Hata-Men.

On the 9th, 19th, 20th, 29th, and 30th in the East Ssu-pai-lo.

On the 8th, 9th, 18th, 19th, 28th, and 29th at the Hu-kuo-Ssu on the north-west of the Tartar City.

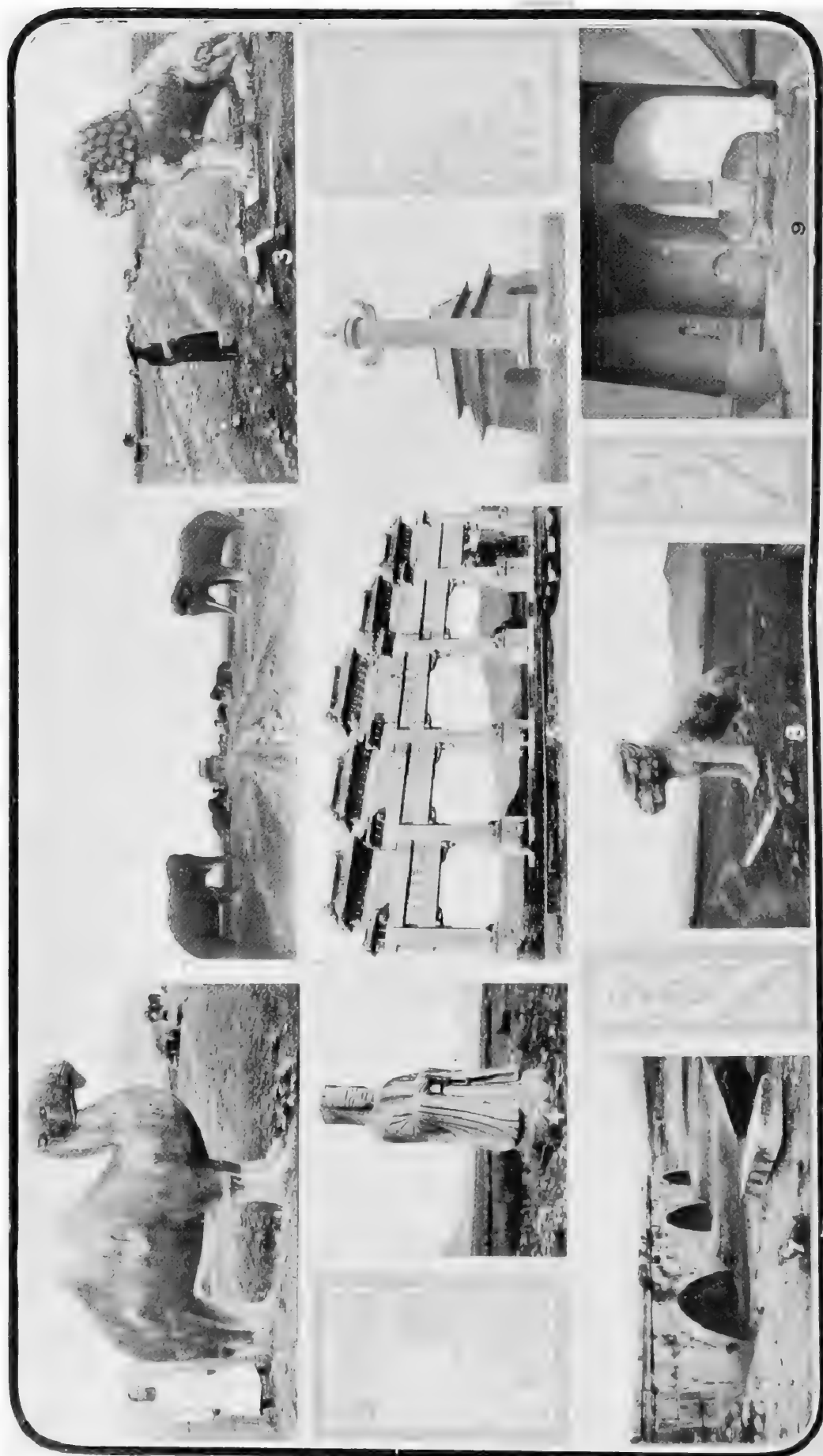
On the 1st and 15th at Tung-yu-Miao.

They consist of collections of native useful articles in one section, with a fancy stall or two of curios and articles which come mostly from the pawnshops—unredeemed pledges. Sometimes it is possible to get really good embroideries and old porcelain at these variety shows.

Old coins (copper) will be found in little lots on nearly every stall where curios are shown; spurious imitations being common, the coins should be examined very carefully before closing the purchase.

**SHOP SIGNBOARDS.**—A collection of small coloured signboards, in exact *facsimile* of those which meet the eye hanging lengthways from the sides of the shops can be procured in Lantern Street, where also a great assortment of fans is to be found.

VIEWS OF THE MING TOMBS.



1.—The Ming Tombs, Camels.

4.—The Ming Tombs, A Sage.

7.—The Ming Tombs, White Marble Causeway.

2.—The Ming Tombs, Elephants.

5.—The Ming Tombs, The Grand Pailow Approach.

8.—The Ming Tombs, Fabulous Animals.

3.—The Ming Tombs, Lions.

6.—Monument to Emperor Yung-loh.

9.—Monument to Emperor Yung-loh, Interior.

**RED LACQUER.**—This is a very attractive form of art production and one highly prized by collectors, sometimes even valuable, according to the richness of the carving. Lacquer is used in the making of all sorts of articles, from the miniature snuff-bottle weighing a couple of ounces up to the incense burner standing several feet high. The process of manufacture is a simple one. First of all a pattern to form a base of whatever is required is prepared in soft wood, allowing for the substance of lacquer intended to be used, then the lacquering begins until, in a clumsy form, the coatings are sufficiently thick to admit of being carved to the required design without the wood base showing through. It takes, sometimes—where the lacquering is very thick, several months to produce a single piece. Lacquer is prepared from a kind of shellac rendered ductile by the adding of certain vegetable gums. It is very brittle, and will not stand much hard usage.

**38. Theatres** are to be found in the busiest parts of the city, and can be visited almost during any hour of the day, as the performance is continuous. The most convenient are close to the Chien-Men; ricksha coolies know them. Chinese plays, whether modern drama or ancient historical tragedy, last, as a rule, for many days and nights, sometimes weeks, and relays of actors are provided all the time.

**39. To the Ming Tombs and the Great Wall.**—Write the Manager of the Railway Hotel, Nankow, to secure mountain chairs with four coolies each to meet your train, also to reserve necessary sleeping accommodation for one night (donkeys are also to be had, but only provided with native saddles). Leave Peking, Hsichih-Men Station (on the north-west of the city outside the wall, 50 minutes by ricksha, two coolies, or hotel carriage) by the 10.30 train for Nankow, arriving there at 11.19; make a start with as little delay as possible for the Ming Tombs (Shih-san-Ling) nearly seven miles away over a somewhat difficult country. In about two hours the approach to the Holy Way will be seen in the distance through a magnificent five-span pailow, a monumental archway, built of pure white marble with a beautifully-sculptured façade some 50 feet high by at least 75 feet wide. These

pailows as monuments are only allowed by special permission of the Emperor, and very rarely exceed three spans. The one in view is said to be the finest known in the Empire. It is certainly the most imposing as a handsome structure.

The Ta-hing-Men, the real entrance to the Holy Way, as will be understood by the inscription over the centre, which demands that all should show a pious respect and reverence for the holy precincts, is yet a considerable distance off. And there is also a small double-eaved pavilion having four open porch entrances formed by its wonderfully thick walls, with four beautifully-sculptured stone columns surmounted by a representative in white marble of some fabulous animal in support. This pavilion is said to contain a monument to Yung-loh, third Emperor of Mings, upon whose tablet within, resting on a huge stone tortoise, the Emperor Chien-lung inscribed a poem. Having inspected this tablet, the Holy Way comes next, with its stately lines of stone mourners facing each other grouped in twos.

Two columns Sexagon form, double capitals, decorated sculptured clouds.

2 Lions	Kneeling.
2 „	Standing.
2 Rams	Kneeling.
2 „	Standing.
2 Camels	Kneeling.
2 „	Standing.
2 Elephants	Kneeling.
2 „	Standing.
2 Fabulous Animals	Kneeling.
2 „ „	Standing.
2 Horses	Kneeling.
2 „	Standing.
2 Civil Officials	Kneeling.
2 „ „	Standing.
2 Military	Kneeling.
2 „	Standing.
2 Sages of the Period	Kneeling.
2 „ „ „	Standing.
3 Arches of a white marble causeway (much destroyed) leading to the mausoleum.	

Having completed the inspection of this very elaborate approach to the mausoleum, continue on through a handsome stone division known as the Lung-kwa-Men from the openings of which a good general view of the Avenue of Mourning Statuary, standing out well on the plain, can be obtained; the more distant landscape being also very interesting. Proceeding, a marble causeway originally of five spans, three of which only remain, should point to the continuation of the Holy Way, but there would appear to have been so much wanton destruction that the true direction is to-day hardly traceable.

From this point the correct path is somewhat difficult to follow, being much overgrown with wild fruit bushes, and in some cases, even brought under grain cultivation. In the far distance the tomb of Yung-loh can now be discerned situated amidst a grove of cypresses.

There, again, is another pavilion, containing a tablet of great size resting on the back of some antediluvian animal. Immediately in the rear of this is the Ling-ngan-Men (Rest the Spirit Entrance), approached by marble steps with a balustrade bearing carved decorations in the familiar Chinese style of imagery clouds, winged fabula and dragons. Producing a pleasing effect, the setting is amidst innumerable well-grown oak and fir trees, there being many little shrines and incense burners erected all in the bright Imperial yellow enamelled bricks and tiles. Beyond this will be seen the principal pavilion, a grand hall 200 feet long by nearly 100 feet wide, supported by solid teak wood pillars of extraordinary dimensions, 60 feet high by 4 feet in diameter. At the back of this pavilion, passing through another quadrangle, a passage is visible, which, it is believed, leads to the real entrance to the tomb. This passage, at the end of a rather steep ascent either to the right or left and suddenly rounding another corner, terminates on a wide terrace with an upper pavilion in ruins. Occupying considerable space here, there is another huge tablet, originally red, inscribed "The Tomb of Chen-Tsu-Wen-Hwang-ti" ("The Perfect Ancestor and Literary Emperor"). Having inspected the immediate surroundings, a very expansive view over the whole countryside is not to be forgotten, when an early resumption of

the chairs for the journey back to Nankow is recommended so as to save as much daylight as possible, the state of the roads making it altogether undesirable for travel after dark.

**40. The Great Wall of China.**—The Great Wall, so far as reliable records exist, dates back to a remote period centuries prior to the Christian Era. It was commenced by the Emperor Chin-shih-Hwang-ti, about B.C. 200. Its extraordinary dimensions, allowing for gateways and watch towers, which latter occur every Chinese li (600 yards), being higher and wider than the wall itself, are :—

Height (average), including foundations	27 feet.
Width                   "                   "                   "	30   "
Length, from Shan-hai-kwan to Su-choo, on the western borders of Mongolia   ..   ..   ..   ..	2,500 miles.

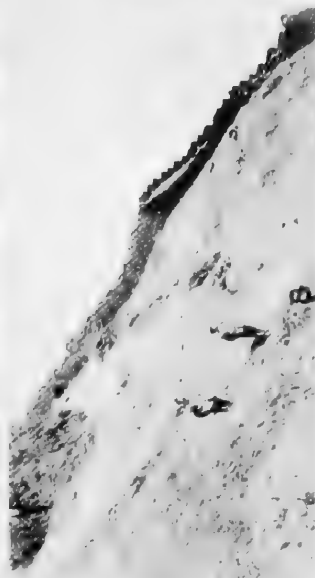
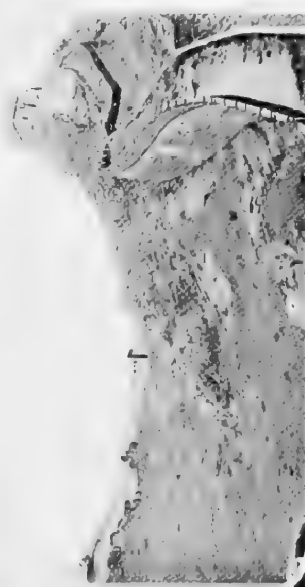
Thus it will be seen that the superficial contents of a section face is 90 square yards, or, cubed, about 85 English tons, giving 375,000,000 tons measurement of actual material used in the construction.

At the Nankow Pass, the foundations and about ten feet of the superstructure are of dressed granite blocks, measuring three Chinese feet—a Chinese foot being equal to 14 inches (English)—which would give their weight approximately at a quarter of a ton each. Millions of these granite blocks must have been quarried and dressed. The upper structure and battlements are of sun-dried bricks nearly four times the size of ordinary house-building bricks.

#### FROM RAILWAY HOTEL, NANKOW.

Rise at 5 o'clock, having ordered breakfast the night before for 5.30 a.m., to enable you to catch the Construction train, which is timed to leave Nankow at 5.55 a.m. for the village of Ching-lung Chiao, the terminus. (Permission is granted to visitors to the Great Wall to use this Construction train, as also one leaving Ching-lung Chiao in the afternoon at 4.30 p.m., riding in the break-van on a ticket issued by the guard at 65 cents for the single journey.)

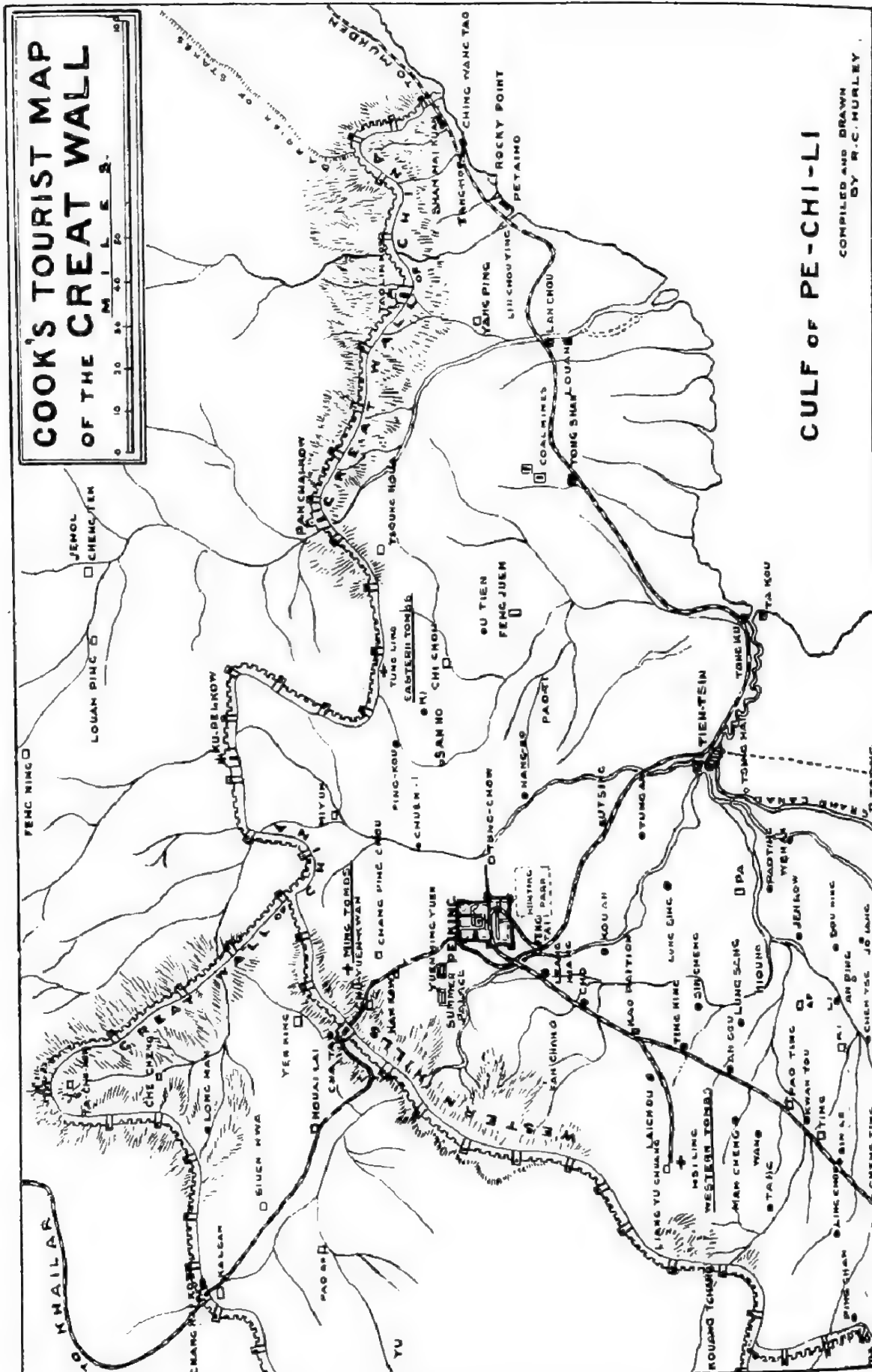
The Nankow Pass, as it is called, is a little more than eleven miles by rail to its head, which is at an altitude of



- 1.—The Great Wall of China.
- 4.—Camels, Nankow Pass.
- 7.—The Great Wall of China.

- 2.—The Great Wall of China.
- 5.—Approach to Nankow Pass.
- 8.—The Great Wall, Wan-li Chang-Cheng.

- 3.—The Great Wall of China, Nankow Pass.
- 6.—Donkeys, Nankow Pass.
- 9.—The Great Wall, Wan-li Chang-Cheng.



something like 1,900 feet above Nankow, the gradient being very steep, averaging 1 in 30 feet, and requiring huge, specially-constructed locomotives to negotiate the stiff gradient. At many convenient points over the line there are safety sidings.

This eleven-mile trip, taking just one hour and fifteen minutes by the early morning train, is a delightful one; the scenery strangely wild in character, the air fresh with the perfume of a mountain vegetation in which many of our home varieties are distinctly noticeable—wild hyacinth, violets, honeysuckle, clover, buttercups, and the Scotch thistle, this latter, like the donkeys, being apparently indigenous to the neighbourhood. Ching-lung Chiao station, quite recently completed, is in a little hollow just outside the Great Wall, a portion of which has had to be removed to make room for platform and sidings. For some few miles before reaching Ching-lung Chiao, both to the right and left many distant views are obtainable of the Great Wall, climbing mountains and dipping down into valleys at all sorts of impossible angles; then along ridges and over peaks hundreds of feet above, and as suddenly descending again almost to train level.

In the middle distance as the train moves slowly up the Pass, the wall looks to be in a very good state of repair, its battlements standing out against the sky line and the square-castled watch towers at a distance of every one-third of a mile appearing in bold relief. On alighting from the trains at Ching-lung Chiao, the station master, who speaks English, will direct you to the northern gateway, Pa-taling, twenty minutes distant (7.30 a.m.) through which the Kalgan Kiatea caravan road passes, the wall at this particular point being easily accessible. As a strange feature in the construction it will be noticed that the curtain in this case, instead of being an exterior, is an interior one, so demanded by the difficult nature of immediate surroundings.

As the train back to Nankow does not leave Ching-lung Chiao until 9.59, a full hour or more can well be spent in doing this part of your trip thoroughly. And, it should be remembered that to see and to walk on the Great Wall of China—the noblest of tributes to an industrious and

thrifty people who lived very many centuries ago, and, perhaps, the greatest artificial wonder the world can boast of—is a feat which only falls to the lot of the privileged few.

As to the return journey, the Peking train does not leave Nankow until 12.15, and by way of adding to the interest of the trip, if half-an-hour's inspection of the wall and the gateway is considered sufficient, it may be possible to hire donkeys at the village of Ching-lung Chiao for the ride down the pass over the old caravan road back to Nankow, which will furnish many interesting experiences such as could not possibly be had on the rail journey. By leaving the village of Ching-lung Chiao about 8 a.m., on donkeys or in chairs, you should reach Nankow by 11 a.m., quite as soon as if you had waited for the 9.59 train.

### **THE NANKOW PASS.**

The road leading to this ancient highway is through the main thoroughfare, about 25 feet wide, of the now rising township of Nankow. Nankow has become important only since the advent of the railway with its extensive engineering shops and construction plant, which have suddenly transformed a straggling agglomeration of dirty shanties, huddled together without the least regard to form or order, into a centre of activity demanding all the labour that formerly was occupied with the business of the caravan traffic and seasonable local agriculture. A typical Chinese frontier village of olden times, the place is quite interesting to pass through. The road leading from the railway station, although rather rough, is but a fair introduction to what may be expected to follow. From this road can be seen on the hills four watch towers looking like sentinels, two on either side of the Pass, which are able to hold communication by signal with the fortified walled city Chu-Yung-Kwan, six miles away.

### **THE LIFE IN THE PASS.**

The Nankow Pass through the western hills has for untold ages been the great highway for all the caravan traffic from northern China to the various suzerain states—Mongolia, Thibet, Chinese Turkestan, Dzungaria, &c., and the many countries far beyond. Its great importance as

a trade route can be traced back to the Han dynasty, 2,000 years ago, when the Empire was in the throes of sedition and conspiracy, which ultimately caused a division of the kingdom into three realms. History cannot be expected to furnish many details of the stirring scenes and events of that remote period, but, making the descent of the Pass either in chair or on donkey, a full opportunity will be afforded for most interesting investigation and conjecture.

About one-third of the way down will bring into view, on both sides of the Pass, a double wall rising to an apex at an elevation of several hundred feet up the steep mountain sides, with ruins of former fortifications and the scanty remains of a small township known as Chu-Yung-Kwan (Chai). This place formed the northern outpost, the first barrier for protecting the Pass long before the wall and gateway beyond Ching-lung Chiao were completed. Here are several extensive caravansaries with ample yards for shelter both for camels, mules, horses, donkeys and drivers. A mile or so further down will be seen a much more formidable double wall, with great square-castled watch-towers also extending to an apex up the mountain side at a still greater elevation than the one previously noticed. This is the fortified city of Chu-Yung-Kwan with its celebrated marble gateway. This great stronghold or barrier of olden times with its outpost to the north, was supposed to be able to protect the Pass against all intruders. Chu-Yung-Kwan is a convenient place to halt for refreshments, and a stay of twenty minutes might be made there. If time allows, this curious old fortress should certainly be visited, as it dates back to the Fourteenth Century, and its walls are in a remarkable state of preservation. But the marble gateway belonging to the Ming dynasty A.D. 1368-1644 with its arch 50 feet through, is, above all else, what the visitor must see and inspect most carefully. In the centre, on the southern face of the arch, will be found, in white marble, a bold sculptured design in complete bas-relief of a pigmy surrounded by fantastic decorations. Forming the sides in the archway are heavy white marble panels covered with exquisite pieces of sculpture, the figures being nearly life size, also in full bas-relief. These

latter (securely protected from the elements) although five centuries old, are still in a very wonderful state of preservation. They might have been executed quite recently, except that all the features are not of modern facial expression.

Leaving Chu-Yung-Kwan, as the morning advances the life of the Pass will become much more in evidence. Camels, mules, donkeys, ponies, horses, cattle of various kinds, singly and in teams, all with their packs, or loads on two-wheeled Peking carts, carefully tended by sturdy drivers striding away at a swift gait, each carrying a long cracking whip, and using a most peculiar jargon which the animals seem quite to understand. Add to these the usual traffic of pedestrians, mule litters, primitive sedan chairs and occasional herds of long-haired shaggy, wild-looking black pigs, with sundry flocks of sheep and goats, all passing and repassing in both directions amidst some of the wildest bits of rugged mountain scenery for a setting, and you will only begin to faintly realise the many extraordinary but interesting features of one of Asia's ancient caravan routes—the Nankow Pass. And to think that this same life, according to record, has been going on steadily for more than twenty centuries, long before the barbarous natives of the West ever dreamt there was such a huge Empire as China !

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## TIENTSIN.

**Population :** Approximately 1,000,000.

**Hotels :** Imperial Hotel, Astor House, Hotel de la Paix.

**Consulates :** Austria-Hungary, Belgium, Denmark, France, Germany, Great Britain (for Tientsin and Peking), Italy, Japan, Netherlands, Portugal, Russia, Sweden, United States of America.

**Post Offices :** British, German, Russian, Japanese, Imperial, Chinese.

**Telegraph Offices :** Eastern Extension Australia and China Telegraph Co., Great Northern Telegraph Co., Ltd., Imperial Chinese Telegraph Administration.

**Carriages :** \$6 per day, \$3 half day ; \$2 first hour, \$1 second hour, 50 cents following hours.

**Rickshas :** Rubber-tyred, \$1.40 per day, course of not more than 10 minutes' duration, 5 cents ; per hour, 25 cents ; following hours, 20 cents.

Tientsin at the time of occupation by the British Forces in 1858, from which year dates its intercourse with the outer world, was then a walled city of the second class, its importance due to unique geographical position on the right bank of the river Pei-ho, immediately above the junction of that river with the Grand Canal, which ancient waterway, for centuries untold, had borne its millions of tons of tribute rice all the way from the southern provinces to Peking.

As the river-port of the great capital also, and as the *entrepôt* for the trade of the five provinces—Honan, Kansu, Shensi, Shansi, and the province to which it belongs, Chili—representing a total population of 120,000,000 people, Tientsin had long been considered the key-city to the northern section of the Empire.

The vast plain on which the city stands, extending for hundreds of square miles around the shores of the Gulf of Pe-chili, and formed by the alluvium brought down from

the mountain ranges at a distance to the north and west, is composed of a very fine but fertile loam strongly impregnated with an alkaloid, a white rime visible on the surface of the soil. The produce of the district, mostly agricultural, is confined to cereals and fruit; while unimportant manufactures in the shape of leathers, carpets and rugs, spirits distilled from kaoliang and millet, pottery, glass, and fireworks, with salt—a Government monopoly—from the flats near to the sea, form the principal items of local export, so that the place itself is little more than a distributing mart.

For many years during the closing quarter of the last century Tientsin was the centre of considerable political activity, the official residence of Li Hung Chang, China's greatest statesman and the Viceroy of Chili, of which province it is the capital.

From this Viceroy's Yamen during two decades of that period the foreign policy of the Empire was chiefly directed, and with a respect justly due, the able diplomacy of China's "Grand Old Man," fully recognised. Under Li Hung Chang's auspices education on Western lines commenced to become popular, and military and naval schools being established, the first seeds for the reformation of the Empire were sown at Tientsin.

At that time intercourse with foreigners was somewhat restricted, there being only three concessions comprising the Foreign Settlement—British, German, and French, all occupying positions on the left bank of the river where the steamers usually berth, and at a considerable distance below the native city. There were no railways in those days, and the enormous volume of trade which passed through the port every spring after the long-closed season had nearly all to be conveyed into the interior by wheelbarrow, mule-cart, camel-packs, or by water transport—Tientsin being ice-bound for three months during winter—supplement these many obstacles with the gradual silting up of an almost unnavigable river, an ever-shifting bar sixty miles away at its mouth, and, even to the most credulous, it will appear as nothing short of a miracle that the port of Tientsin ever survived its initial opening. Within the last ten years all has been changed.

In 1900, after the Boxer rising, the district came under an International administration, and the massive walls and gateways of the old Chinese city were at once levelled to the ground, the material being used for making roads and furnishing ballast for railway construction, and the open spaces where the walls stood turned into a public thoroughfare, planted with trees, lighted with electricity, and to complete the much-needed improvement, an electric-tram system inaugurated. The streets in the native quarter, now without its walls, were transformed into a model of sanitation, the health and comfort of the inhabitants being thereby assured.

Beyond this the foreign concessions were extended to more than twice their former area, and new concessions granted to Belgium, Russia, Austro-Hungary, and Italy on the right, with two Japanese concessions adjoining the German and French on the left bank of the river. The navigation of the river itself, by dredging and canal cutting, improved, and the distance to the sea considerably shortened, attention also being given to the bar at its mouth.

### PRINCIPAL SIGHTS OF TIENTSIN.

Tientsin may be considered as the most remarkable of strictly modern settlements. Since its renaissance in 1900, after the Boxer trouble, the place has become the great centre of Western culture and education, and supports to-day a greater number of schools and colleges where the English language forms a prominent part of the training, than any other city in the Far East; many old idolatrous temples having been transformed into up-to-date educational establishments.

For boys, the following are some of the principal:—The North China Imperial University, the Interpreters' School, the North China Medical College, the Provincial Normal School, the North China Normal School, the Provincial Industrial College, the North China Army Medical School, the Anglo-Chinese Medical College, the School for the Sons of Officials.

For girls, when it is remembered that scarcely five years have elapsed since the movement was first started, there

are also a good number from the kindergarten up to the technical high school. Besides the above are many other institutions having a strong educational tendency, so that Tientsin may be justly proud of her examples to the rest of the Empire as a "prospective seat of learning."

**The Native City**, amongst other places of interest, comes first with its fine wide thoroughfares, and can be best seen by taking one of the electric tram-cars for a "tour of the city," when native life, in all its phases, will be presented *en route*.

**The Gordon Hall**, named after General (Chinese) Gordon of Taiping Rebellion fame, who also drew up the plans for the original British Settlement at the close of that "reign of terror," is a noble monumental structure, and contains the Municipal Offices, Public Library, and Entertainment Hall, the latter being used for social functions and occasionally by touring theatrical companies.

**The Sea View Buddhist Temple** is where the British Treaty of 1858, known as the Tientsin Treaty, was signed by Lord Elgin, and where also the great bell presented by Krupp, of Essen, to the late Viceroy Li Hung Chang was originally placed. Since 1900 this bell has been removed to a site in the Victoria Park, and is to be used henceforth as the city's fire alarm.

**The Drum Tower**, a fine old specimen of that ancient Chinese institution, occupies a position about the centre of the principal native quarter known as Cheng-li. In the upper story, from which a good view over the whole neighbourhood can be obtained, will be found a very popular shrine; a police station occupying the floor below with a public telephone affording communication with all parts of the foreign settlements.

**The Memorial Temple to Li Hung Chang** is, perhaps, the largest, most beautiful and most important, as its commemoration of the Empire's greatest statesman would imply. In the grounds, which are extensive, is a miniature ornamental lake decorated with small pavilions, artistic causeways, pagoda and bridges which produce a very picturesque effect. This temple is situated at the back of the Viceroy's Yamen, and during the warm season will be found a very pleasant resort.

**The Two Iron Bridges** which cross both the Pei-ho and the Grand Canal, owing to the manner of their construction, the banks on which their foundations are built being so low, are quite interesting and should be inspected during the second drive, described below.

**The Industrial School and Institute**, organised by Viceroy Yuan Shih Kai, where can be seen the manufacture of porcelain, cloth, silk, carpets, furniture and embroideries in a variety of materials, is well worth a visit. There is a showroom where a display of the finished articles is offered for sale at reasonable prices.

**The Victoria Park**, adjoining the Gordon Hall is the evening resort of the *élite* of Tientsin. Here the regimental band plays at stated hours, 'usually between 6 and 8 o'clock, if the weather is fine.

**The Race-Course.**—A pleasant drive out can be made in the afternoon when refreshments, if desired, may be obtained at the Grand Stand, a magnificent structure, the property of the race-club.

**A Second Drive**, along the Bunds of the French and Japanese Concessions, past the Austrian Bridge which faces the police headquarters, as also a ferry at the juncture of the Hai-ho with the Grand Canal, then across an iron bridge and the old Tu-tung Yamen will be seen in front of you. This is a typical official residence and well worth a visit. During the occupation in 1900 the Offices of the Tientsin International Administration (Provisional Government) were located in this Yamen. Proceeding over a second iron bridge, the official residence Yamen of the Viceroy of Chili will come into view, discernible by the military guards in front. This is where, on the Emperor's birthday, the entertainment of the whole of Tientsin was, of late years, carried out on a very grand scale. And at other times occasional brilliant receptions held.

**Theatres.**—Of native theatres there are several to be found in the Austrian as also in the Japanese Concessions, with a Café Chantant in the French Concession.

# SHAN-HAI-KWAN.

## HOTEL—RAILWAY HOTEL.

Shan-hai-kwan, the ancient city forming the eastern pass from China proper into Manchuria, is on the left of the railway station bearing its name, and about four miles from the short end of the Great Wall where it approaches the Gulf of Pe-chili. A city of no great pretensions, but with the usual curtained pagoda gateway; there is only one main thoroughfare extending for about half a mile, and as the northern gateway is approached, gradually drifting into a lonely unkept road, there being no shops nor business houses worth mentioning after the first few hundred yards. The wall at the end of this main thoroughfare is in a complete state of ruin, as though not needed any more, gone out of business, retired—after a useful life of more than ten centuries.

Ten years ago Shan-hai-kwan was a very busy place, the scene of great naval and military activity—the landing of troops of the allied forces of Great Britain, France, Germany, Russia, Austria, Italy and Japan, with accompanying stores and munitions of war for the protection of the Foreign Legations at Peking against the Boxers. A roomy hotel having a very wide verandah and large garden, &c., was then started on the right of the railway line; this, the “Railway Hotel” affords excellent accommodation to-day. Two narrow gauge tramways were laid down from the hotel compound to the seashore, a distance of about three miles, through cultivated farm lands extensively planted with a species of the umbrageous willow. On the shore close to where the Great Wall enters the sea are the improvised barrack buildings and encampments for the garrisons of various nations—their summer quarters. These buildings are constructed of bricks and material from portions of the old wall which, for convenience sake, had to be removed. There is a very fine bathing beach here with little danger from either tides or currents. The place makes an ideal sanatorium for North China residents.

On the west of the railway the foot hills of a mountain

range rise from the plain a couple of miles off. Here the Great Wall can be seen to advantage winding its way across the open and mounting the rise with steady persistency on the north-west of the city, until it gradually attains an elevation of a thousand feet. Then, along ridges, over shoulders and across almost inaccessible gullies and ravines, it gradually vanishes from sight among the mountains, the square watch towers at their measured distances apart, plainly distinguishable. With a good field glass the meanderings of this ancient structure can be traced for many miles, and wonder increases upon wonder as to the when, the how, and the why, of this extraordinary relic of a nation's former greatness. However, the subject may be dwelt upon, and whatever view is taken, there can be little doubt that the civilisation of the Empire in those early days, as compared with the present time, was an active and progressive one, and to protect the life, property, and, most of all, the morale of the people, from the baneful influences of a barbarous outer world was the main intention of such a stupendous undertaking.

### **EXCURSION TO THE TEMPLE IN THE HILLS.**

Situated among these mountains, a pretty stiff climb over a spur 1,500 feet high, is an interesting Taoist temple, which takes five or six hours to visit, leaving the hotel about 9 a.m., with mountain chairs, six coolies each, also taking a picnic tiffin with you. The view obtained from the plateau just above the temple enclosure, over the whole country to the north, east and south, with the mountain slopes to the west, is a magnificent one, a perfect panorama, and more than repaying one for a somewhat arduous climb. In the trip to this Taoist temple the route followed for some distance is along by the side of the Great Wall.

Shan-hai-kwan is a halting place for the railway traveller. The station is on the Imperial Railways of North China Line about 10 hours from Peking, and within a short distance of the sea coast. The place is the centre of a grain-raising country, and an extensive transport business is carried on at certain seasons of the year.

**PEI-TAI-HO AND CHINGWANTO.**

About twenty miles down the coast from Shan-hai-kwan is the summer resort and watering place for the residents of Tientsin and Peking.

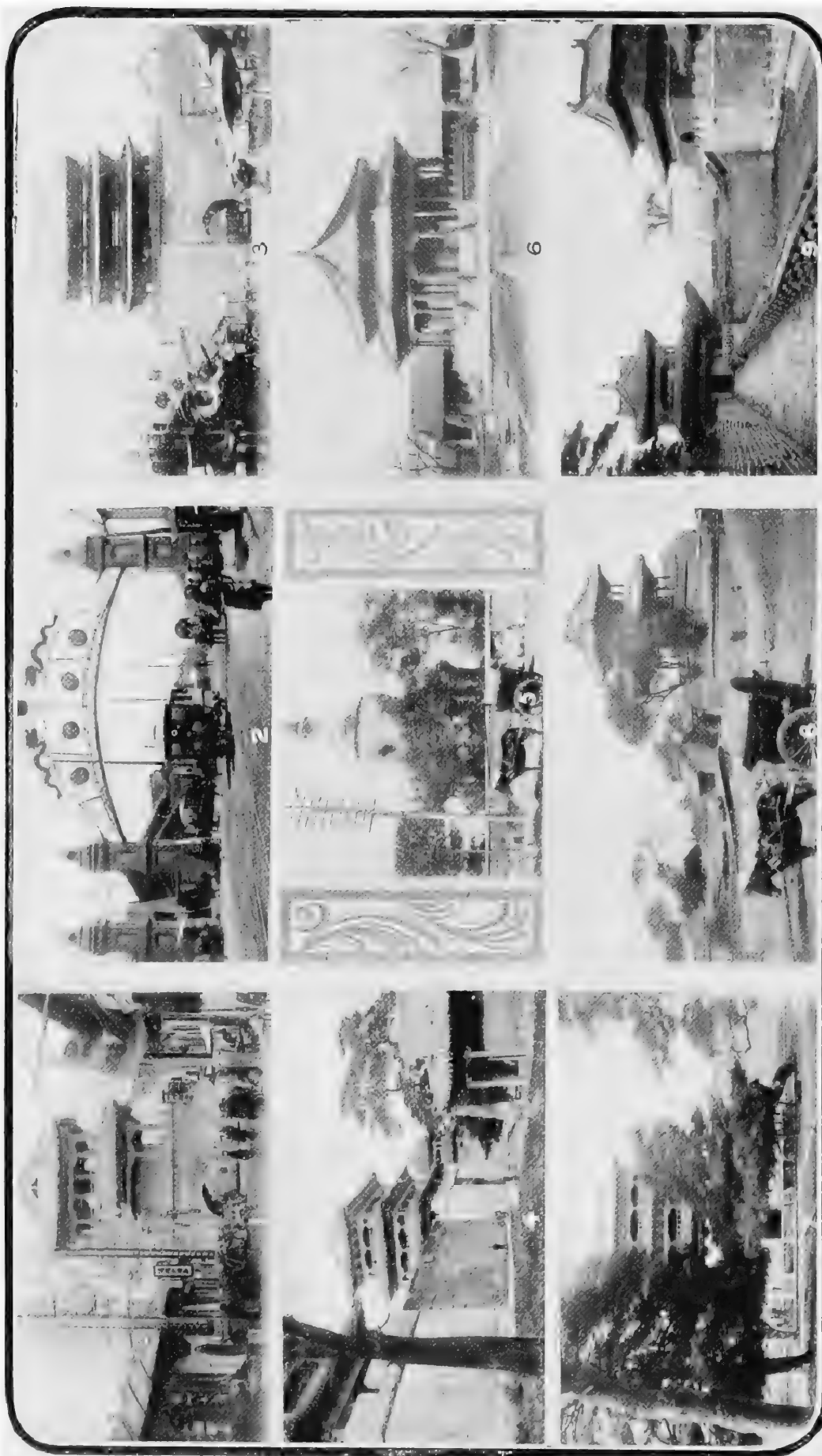
Pei-tai-ho, an impromptu conception for a seaside settlement, had its origin in Tientsin, where first the American Missionary element and then the local merchants gave practical form to their desire to annex a suitable place wherein to spend a few weeks, or months, during the baking heat of the summer.

The railway station, Pei-tai-ho, next to the market town of Tangho, on the Imperial Railways of North China Line which run between Peking and Mukden, is about five miles from the residential quarter by the sea. The distance can be covered, either on donkey-back, by Peking cart, primitive sedan chairs, or on foot, the road being too difficult for carriages. The beach is extensive, stretching away for many miles, and during the six months from May to October the bathing is good. The country round about, together with the homely-looking residences with their neatly kept gardens close to the shore, is distinctly pleasing. During the six months from November to April the weather is cold and dry, the air very clear and bracing. There are many delightful walks in the neighbourhood beyond the prettily wooded Lotus Hills, a miniature range attaining an altitude of about 400 feet. Game is also plentiful in the district, which is largely under grain cultivation.

On the sea front there is a somewhat prominent natural feature known as Rocky Point which, as a landmark, forms the coast centre of the settlement. About two miles to the west of this a sanatorium has been established for the officers of the German garrisons at Tientsin and Peking, while at the same distance in the other direction, East Cliff is known as the most up-to-date locality in the place.

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VIEWS OF MUKDEN.



1.—The Old Pagoda Gateway.  
4.—The Pei-ling Tombs.  
7.—Entrance, East Mausoleum.

2.—Entrance to City, Russian Archway.  
5.—The Western Pagoda.  
8.—West Pagoda Gateway.

3.—The South Gateway.  
6.—Pavilion, Chan-lan Palace.  
9.—Pei-ling, Tomb Grave of Emperor.

## MUKDEN.

**Population :** 200,000.

**Hotels :** Astor House, 4 miles from station. Yamato Hotel, expected to be completed in April, 1910, close to Railway Station.

**Consulates :** Great Britain, France, Germany, Japan, and United States of America.

**Post Offices :** Chinese and Japanese.

**Carriages :** Russian carriage, two seats, between station and hotel, Yen 1.

Mukden is the capital of one of the six great divisions of the Chinese Empire, the home of the royal family of the present reigning dynasty, which has held sway for more than three centuries. Opened to foreign trade since 1903, owing to the whole district having been occupied by the Russians in the late war with Japan as their base of operations, the place was not used as a foreign residential settlement until 1906, after peace was proclaimed.

The centre of a very extensive agricultural country, as also the seat of the Viceroy of three provinces, Mukden is, in character, a bit of real "Old China"; dilapidated, time-soiled and worn down to the very last stage of indigency, yet boasting the reputation of being the most important city in Manchuria, as well as the largest.

Under such contradictory, and at the same time consequential conditions, its dignity still remains all that could be expected.

It is a walled city, having an outer rampart or palisade formed mostly of mud which encloses, oval-shaped, some ten square miles of fine loam soil upon which the houses, mostly hovels, of the population with their garden patches, are scattered. Uniformity there has been none.

The city proper, about four miles round its composite brick and stone wall, thirty feet high along the front, in which also the main pagoda gateway, protected by a very

confined curtain with two cramped entrances, towers up well above its surroundings, occupies an area of little over one square mile, being traversed by only two main thoroughfares which can, at least, satisfy the curiosity of any antiquarian.

The South Manchuria and the North China Railway stations are about one mile apart, but the Chinese trains from Peking, &c., come right up to the South Manchuria (Japanese) station, where through passengers change cars. It is recommended to take as little luggage up to the hotel in the city as possible (four miles distant). Trunks not actually wanted can be deposited in the waiting room which will be seen on the platform to the left of the refreshment buffet. To avoid the risk of moving a quantity of luggage in the early morning hours, this arrangement will be found very convenient for visitors who intend to depart by the Southern Express for Dairen, which leaves Mukden three times a week at 5.20 a.m.

On leaving the South Manchuria (Japanese) station, the main road on which the tram-cars run bears to the left. This road for a considerable part of the distance is almost straight, and a few hundred yards ahead will be seen within a walled enclosure a sort of monument or dagoba having a circular base supported on arches about twenty feet high. On this base rests a very solid-looking dome, from the peak of which is built a spiral structure somewhat resembling a miniature pagoda.

This is the Mukden Western Pagoda, the design pure Manchurian.

About a mile from the station the road passes under a skeleton metal archway of very curious design, erected during the early Russian occupation. Two dragons, extended and facing one another, gazing at the sun, form the subject of the upper ridge. Four large discs are placed below the dragons, on which the Chinese characters Pui-to-chung-chan appear, denoting the entrance to the boundary of the greater city, the whole supported on composite pillars, of which there are four, surmounted by sculptured lions and having smaller side arches between each pair. This suburb is a fairly busy one, and the Yamato Hotel, under construction, a short distance from

the station, will provide comfortable accommodation for visitors.

It will be remembered it was the great battle of Mukden which finally brought the late war to a close. This took place in 1906, less than four years ago, and it is only since that eventful period the country has had a chance to assume its proper natural development.

The main gateway of the city, with its three-storied pagoda is rather striking, and the street scenes present a very primitive appearance. In the dry season, September-May, a continuous sound of many steam whistles becomes somewhat puzzling, suggesting the existence of some factory driven by steam power. These noises will be seen to emanate from large highly-polished brass kettles adorning the sidewalks, at intervals, and blowing off at high pressure as an advertisement that boiling water can be supplied either for making tea, washing or other purposes.

Many very fantastic signs will also be noticed high up above the shop fronts, some of them so extraordinary as to compel attention, although, apparently, nothing at all to do with the particular trade or profession so advertised.

### **PRINCIPAL SIGHTS OF MUKDEN.**

Imperial precincts, comprising the "Chan Lan," Chung Cheng and Ching Ning Palaces, the East and North Mausoleums, and Commercial Museum.

In the centre of this city is the "Chan Lan" Palace, which has recently undergone considerable renovation for the purpose of entertaining H.E. the Viceroy, and such other officials as may be able to claim privilege. This palace was built nearly three centuries ago, and as you enter by the Ta-tsung Men (Great Peace Gate) to the left is the "Wen-so-ko," a pavilion erected in the midst of four libraries, said to contain nearly 7,000 cases of MSS. and published works. Facing the entrance gate is the Chung-Chen Palace, where in former times the ruling monarch transacted all State business. The Ching Ning is the palace in which the Emperor Ta-tsung breathed his last, and has since been named the "Great Hall of Worship." From the upper story a good view over the city and its suburbs can be obtained,

Within the grounds quite a collection of imperial treasures are very carefully preserved in two repositories, which can be viewed upon permission being obtained through the respective Consuls. The following call for special notice: A pair of daggers, starred with diamonds, presented to a former Emperor by Louis XIV. of France; Coronation helmet, studded with a variety of precious stones; a wonderful pearl necklace, 5 feet in length; amber satin mandarin's robe (yellow jacket), beautifully embroidered in many coloured silks and seed pearls, said to be two hundred years old, but still in a perfect state of preservation, the colours quite bright and fresh-looking; the collection of porcelain of great value, and many other objects of interest too numerous to mention.

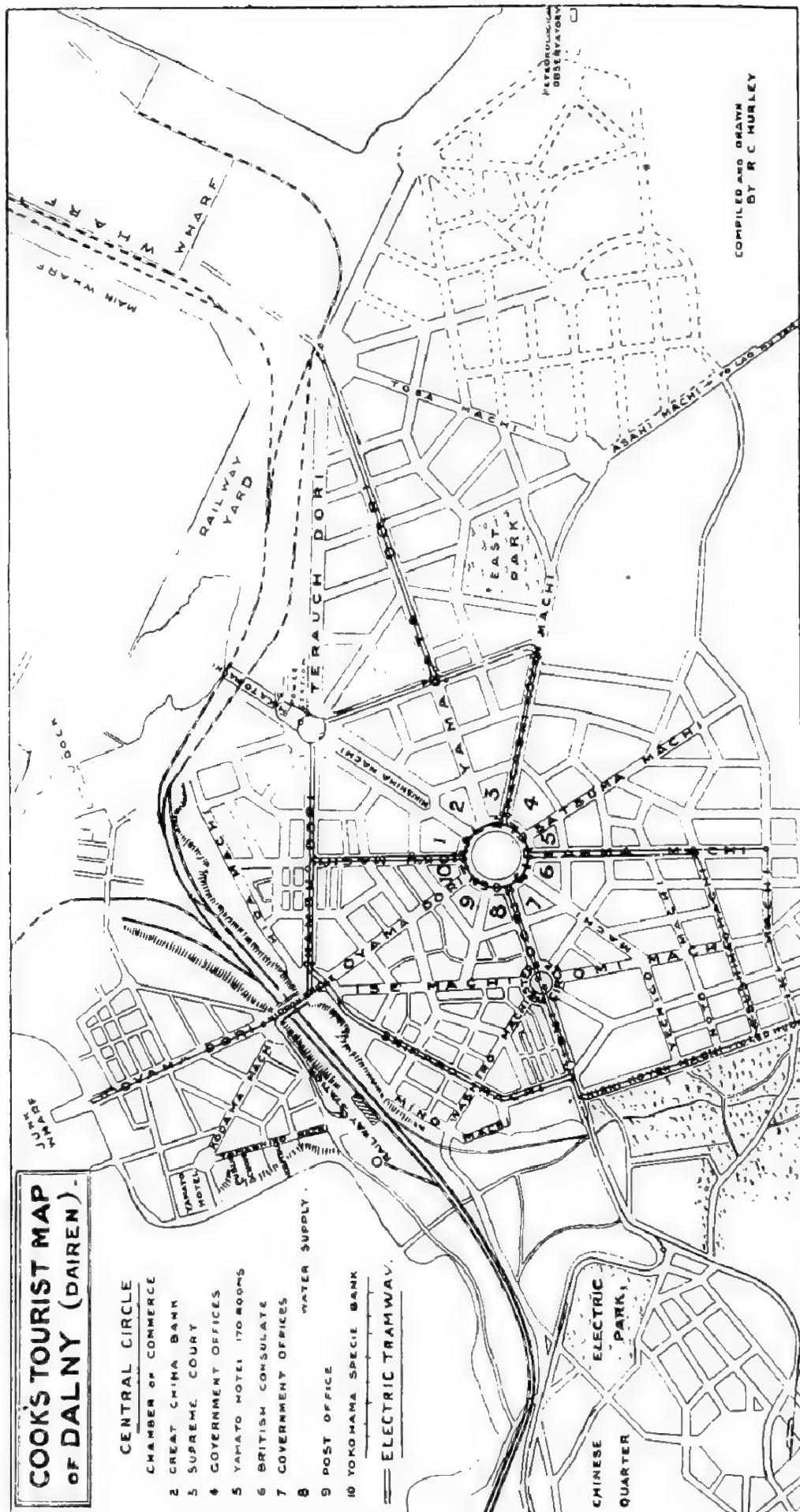
**Pei-ling Tombs:**—When the weather is fine, particularly during the autumn, a very pleasant drive may be made to the Pei-ling Tombs, North Mausoleum, situated on a beautifully wooded knoll about five miles from the city. Here the Emperor Ta-tsung, Ching dynasty, founder of Manchu rule, lies buried, his tomb being an object of special interest. The great mound and Sacred Hall of Rites are enclosed within a high wall entered by a single wide gateway which contains three arched portals, the avenue of approach being spanned by lofty pailows, monumental archways, elaborately sculptured and of extraordinary design. This mausoleum with its superbly grown yew trees casting their deep shadows in every direction, is of great historical interest and should certainly claim attention. There is also the East Mausoleum, Tai-ling, ten miles distant, over a rough and difficult road; but, as the two places are much alike, the nearest one, Pei-ling, being easy of access, will probably suffice.

China is the only country that shows to the outside world such a marked feeling of reverence and grave respect for the memory of her dead, especially where the departed have held any very high positions in the State. These extensive palatial edifices in their sombre colouring and architectural design are particularly striking in landscape effect, suitable, in no small degree, to the object of their being.

The Commercial Museum contains a collection of various

trade products together with many very ingenious specimens of local handicraft. The commerce of the district is a very important one. In the spring of the year a large trade is done in furs of many varieties, including sable, minx, chinchilla, otter, squirrel, ermine, and arctic fox, of the smaller kinds; with bear, wolf, seal, astrachan, dog, tiger, leopard, and reindeer, of the larger animals; prices regulated entirely by supply and demand. In the autumn the trade of the place takes quite another form, that of cereals—wheat, kaoliang, barley, oats, rye, millet, peas and beans, with certain quantities of hemp and leaf tobacco. The beans are mostly shipped moulded into large cakes weighing about 56 lbs. each.

This produce is brought in by mule carts from the farming districts, and the railway sidings where it is all stored looks like an ocean of fat gunny bags—an interesting sight. Improved opportunity of transport by rail having only existed for such a short period augurs well for the future of all local agriculturists, now they are able to put their grain on the market so readily. The trade returns of the place are showing a very healthy advancement.



DALNY.

**Population :** 60,000.

**Hotel :** Yamato Hotel.

**Consulates :** Great Britain, United States of America, and Russia.

**Carriages :** Hotel carriages—Yen 1.50 per hour } one horse.  
 „ 6.00 „ day }  
 „ 2.00 „ hour } two horses.  
 „ 10.00 „ day }

Chinese carriages—Two horses, 50 sen per hour ;  
Yen 2.70 per day.

Dalny (Dairen) the new commercial port of southern Manchuria is on the eastern shore of the Liao-tung Peninsula and forms the terminal point, as well as the connecting port, of the South Manchuria Railway for the Trans-Siberian service through to Europe by way of the Harbin-Moscow route.

It was in Victoria Bay, a sheltered inlet on the western shore of Ta-lien Bay that the British Expedition (fleet and transports) anchored during hostilities with China in 1860. And, for nearly forty years following on that eventful period the spot had become almost forgotten, until in 1898, when Russia succeeded in obtaining from the Chinese a long lease of the whole territory, including Port Arthur.

Little time was lost in selecting Dalny on the southern shore of Victoria Bay as a suitable site for an ice-free port.

The town was built close to the shore at an elevation of from 50 to 80 feet above sea-level, thus supplying a most desirable condition for a perfect drainage system, which is kept flushed with an abundance of water having a high natural pressure. The food supply is ample and good, and the climate for the greater part of the year a temperate one, which seems that Dalny, as a health resort, is exceptionally favoured. There is a short winter season, but the cold is dry and the weather invigorating. It

seems difficult to conceive that less than twelve years ago the place was practically unknown, the hardy toilers of a few fishing villages and huts along the seashore comprising its sole population.

During the six years of occupation 1898-1904, the Russians, taking full advantage of every natural feature presented by the locality, carefully laid out and commenced the nucleus of what promised to be a remarkably fine city and flourishing port. In the original scheme, one of the first difficulties to be faced was that of an enormous excavation, a deep wide cutting to allow the approaching railway from the north to pass right through the centre of the town on its way to the principal wharves and landing stages in the well-sheltered harbour. This difficulty, by dint of much patience, perseverance and expenditure of countless roubles, being overcome, a substantial bridge had to be built to span the extensive sidings and train yards. This bridge, a magnificent structure of three noble arches, has been completed, and is to-day called the " Bridge of Japan " or " Nippon Bridge." The residential area, in convenient proximity to the railway, is laid out on a strictly modern plan with many fine roadways radiating from centres where spacious circles provide public gardens surrounded by handsome buildings. There are five of these circles in different parts of the town all converging on to the " Bridge of Japan," which makes the geography of the place quite easy for visitors.

On either side of the principal thoroughfares are planted flowering trees of the laburnum genus, which in season exude a very pleasant perfume, adding not a little to the charm of the place.

Besides many fine residences and Government buildings, extensive wharfage and storage will be noticed along the sea front, where a large native junk carrying trade from the coast in the vicinity is accommodated.

When the war with Russia broke out in February, 1904, Dalny was quickly occupied by the Japanese, who found already prepared a most convenient sea-port base of which they were able to make the very best use.

The harbour, where the mail steamers moor alongside substantial granite quays, is about two-and-a-half miles

from the "Bridge of Japan," which distance can be covered by electric tram in fifteen minutes.

The country in the immediate neighbourhood is mostly agricultural, yielding enormous crops of beans which are pressed into cakes weighing 56 lbs. each and shipped away to different parts of the world. Grain is also a staple product of the district.

The South Manchuria Railway Company—whose chief offices, railway works, engineering shops and southern terminus are at Dalny (Dairen)—is directly responsible, in a large measure, for the extraordinary development that has taken place throughout the whole of the leased territory handed over by the Russians at the close of the war in 1905.

In the spring of 1904 the population was composed principally of Russian officials, whole streets of houses being tenantless. Dalny is reported to have cost Russia somewhere in the neighbourhood of 20,000,000 roubles.

Thanks to the able Directorate of the South Manchurian Railway, whose far-seeing policy has been surpassed only by a more determined practical executive. The population of Dalny to-day exceeds 50,000 industrious citizens, and the trade of the place, import and export, reaches the grand total of 50,000,000 taels (1909), a magnificent showing for a period of scarcely five years.

Miles of good macadamized roads with wide pavements have been laid out, a perfect drainage system installed, public gardens, tramways, electric light, telephones—local and long distance—a hospital close to the railway station, as also a Sailors' Home, not forgetting an exceedingly well appointed club-house "The Dairen Club," as also the spacious and comfortable hotels, "Yamato," at Dairen, Port Arthur, Mukden, and Chang-chun.

All owe their inception to the Directors of the South Manchuria Railway Company.

### PRINCIPAL SIGHTS OF DALNY.

**The Electric Park.**—Starting from the hotel, cross the "Nippon Bridge," the road to the right and following the tram line, leads to the Chinese quarter, inhabited mostly by natives of the province of Shang-tung—a big, burly,



RO-KO-TUM BEACH, DAIREN.



NIPPON BRIDGE, DAIREN.

powerful class, well fitted for the work of opening up a new country. On a slight elevation—from which a splendid view of the city and surrounding country can be had—is situated the Electric Park and Museum. A grand specimen of recreation ground with a display of amusements generally appreciated by these northern Chinese. The following are the principal entertainments included: A music hall (European style); a huge panorama (105 feet diameter); shooting galleries with moving targets; merry-go-rounds; European theatres; zoological gardens; bowling alleys, &c., and a roller-skating rink. A couple of hours can be well spent in a visit to this charming up-to-date place of amusement.

**Ro-ko-tum.**—For a pleasant afternoon's outing, take a carriage to Ro-ko-tum, a small but pretty watering-place, about four miles distant over the hills to the south of Dairen. There is a very good carriage road to within a short distance of the village. The sea-water here will be found very clear, and for a small fee a sampan can be engaged with a native diver who will take his boat a short distance from the shore and dive for shell-fish among the rocks, remaining under water quite a considerable time.

**Ko-ku-se-ki-sho.**—Another afternoon's outing is to Ko-ku-se-ki-sho, situated on the seashore about six miles to the south-west of Dairen, where the sea is more open than at Ro-ko-tum, and the beach one of the finest in the neighbourhood. Approached also by a good country road, Ko-ku-se-ki-sho is the fashionable resort during the summer, and the Government have recently erected a number of pretty villas for the use of European visitors. The salt air of this place will be found very bracing.

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## PORT ARTHUR.

Port Arthur, for ever famous for its memorable siege, is divided into two parts by a mole-like formation rising abruptly to the east of the railway line, and now known as Monument Hill. About half a mile to the left as you leave the station is the Old Town, and to the right at some considerable distance, what is called the New Town, will be discovered by groups of residential buildings distributed over a square or so of barren, undulating country.

The Old Town comprises, Port Admiralty (formerly Admiral Alexief's residence) the Naval Yard, Army Hospital, Red Cross Hospital, the War Museum, Fortress Office (formerly General Stoessel's house), Administration of Port Arthur, &c.

The New Town comprises the Governor-General's office (former Russian staff office), the Civil Administration of Kwangtung, park, public gardens, &c.

### PROGRAMME FOR TWO DAYS.

**First Day :** Monument Hill, Military Museum, and Old Town.

**Second Day :** New Town, 203 Metre Hill. Main line of fortification comprising Tung-chi-kuan-shan (East Cock's Comb Hill) ; Bo-dai (Eagle's Nest Hill) ; Er-lung-shan (Two Dragon Hill).

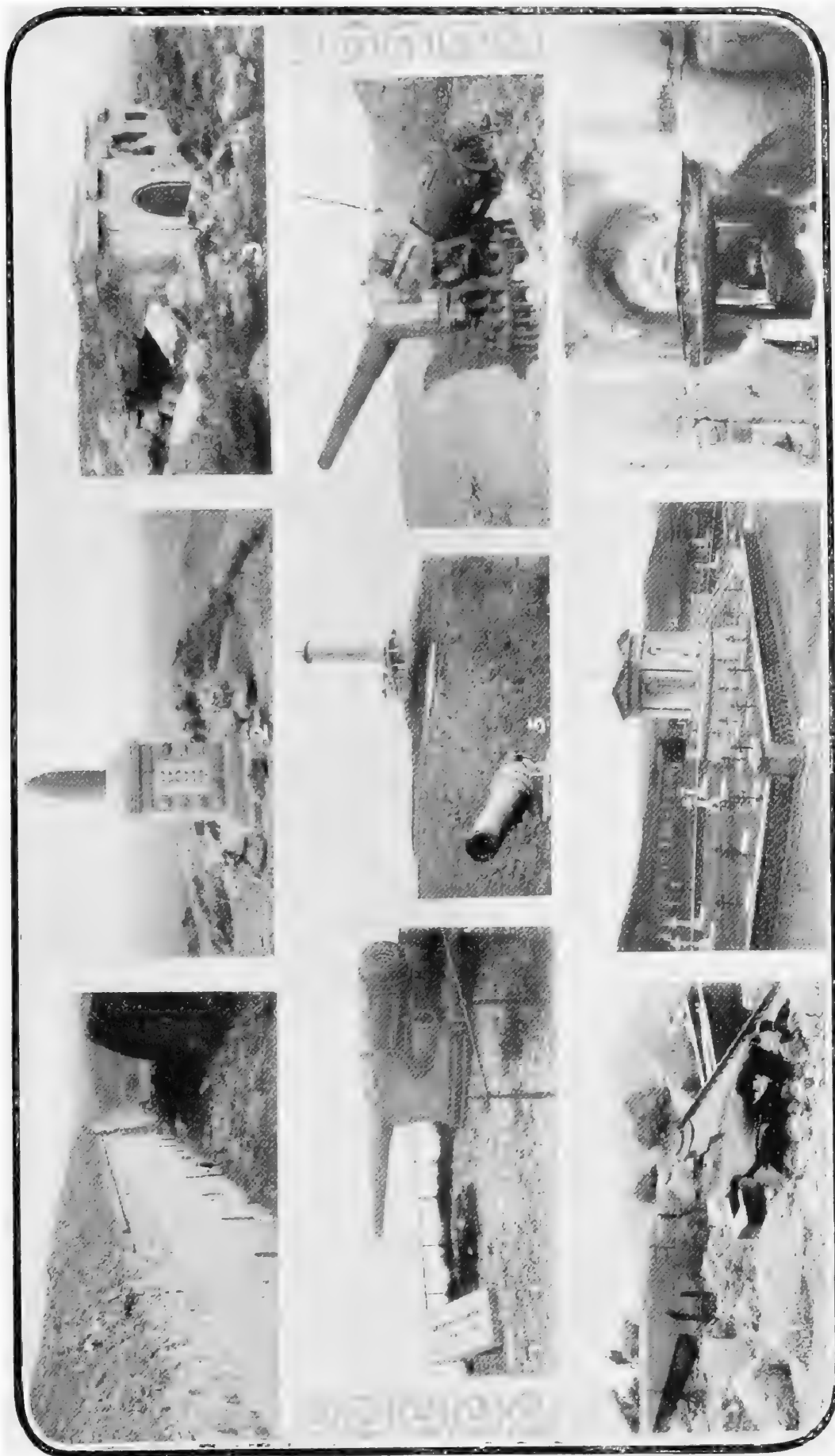
The Military Museum is open from 8 a.m. to 5 p.m., except on Mondays.

Visitors may drive up the good roads to the very foot of all the forts. The Chinese drivers are, as a rule, familiar with all the fortifications and will take you anywhere you may desire.

The coast batteries, including those on Golden Hill, Tiger's Tail Promontory, and Lao-tieh-shan are not open to visitors.

Carriage fare is 50 sen per hour or yen 5 per day.

VIEWS OF PORT ARTHUR.



1.—The Ditch, Sung-shu-shan.  
4.—Russian Siege Gun.  
7.—East Kai Kwan Shan.

2.—Monument, 203 Metre Hill.  
5.—Monument Hill.  
8.—Russian Monument.

3.—North Fort.  
6.—Russian Siege Gun.  
9.—Main Caponniere, North Fort.

## DESCRIPTION OF PORT ARTHUR.

Visitors to Port Arthur should provide themselves with field-glasses, thus adding greatly to the interest of the trip.

Port Arthur is indeed a natural fortress ; the town and harbour being secluded in an amphitheatre hidden from the sea approach by Golden Hill and the Tiger's Tail Peninsula.

For convenience sake the defence works may be divided into several groups, coast and inland. The first coast section is Golden Hill, which occupies the eastern shore of the harbour entrance and commands the bay, having many detached batteries on the sea-slope. This hill is surmounted by a Marconi mast, which forms a prominent landmark.

From this position towards the east and then to the north, describing a semicircle, the continuous line of earth-works and permanent fortifications defending and supporting each other extend for about three miles.

The first or east section is the Silver Hill group followed by the Kai-kwan-shan group ; beyond this comes the second or north line, which, with a direction inclining to the westward, ends up at the Sung-shu-shan group above the railway cutting, some five miles distant.

In the rear of the main East Fort, Tung-chi-kwan-shan, as also of the Great North Fort, there are two strong permanent works, and to the south on a low hill is the famous Ko-bu-yama. The conical hill mounted with two guns is Bo-dai, with three lower batteries, Iche-no-he, East Pang-lung-shan, and West Pang-lung-shan, all in line.

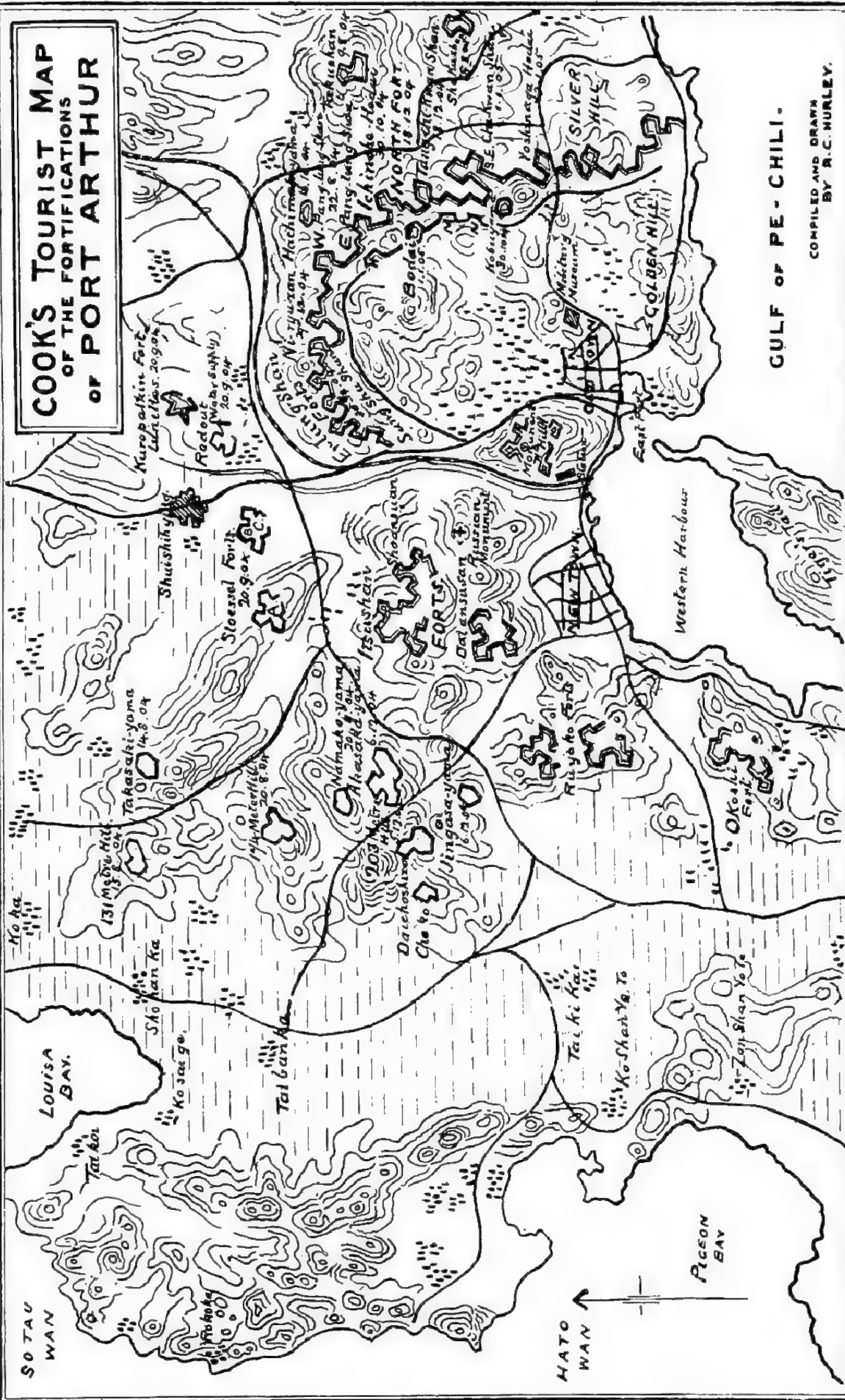
Then follow two extensive permanent works, Ni-ryu-zan and Sung-shu-shan. Some two miles eastward from Chikwan-shan are two detached positions, Taku-shan and Shoku-shan. Directly north of Ni-ryu-zan, also two miles distant, there is the " Kuropatkin " redout, named after the great Russian General on the occasion of a visit of inspection, when, for the protection of the water supply, this fort was decided on as necessary.

Itsu-shan and Dai-ansu-san are sister forts belonging to the central inland section, erected to the east of the

**COOK'S TOURIST MAP  
OF THE FORTIFICATIONS  
OF PORT ARTHUR**

**GULF OF PE-CHILI.**

COMPILED AND DRAWN  
BY R.C. HURLEY.



railway in support of Ni-ryu-zan to protect its western flank. These are both very strong permanent works. To the south of the village of Shu-shih-ying, on the lower slopes, are the "Stoessel" Forts, forming the vanguard of the Itsu-shan group.

From this group, all along the ridge, trench and other minor defence works extend right up to the 203 Metre Hill section. The double peak with saddle between is 203 Metre Hill, and this insignificant mound before the war, has now a world-wide fame. To the north of this position is a foot-hill, Akasaka-yama, which is simply covered with destroyed trenches, and beyond, Namako-yama, a low hill, by its suspicious contour suggesting a "trapan" (snare). These with 203 Metre Hill complete the western inland section of the fortifications.

Daichoshizan is a battery on the south-west of 203 Metre Hill, and the grey, graceful-looking hill in the direction of the shore is Ro-tetsu-zan, the sea to the west being Pigeon Bay.

There are two groups of fortifications to the south between Ro-tetsu-zan and Itsu-shan, the most northern Ru-yoko forts, and to the south, Okoshi group. Both these were erected after hostilities commenced for defending the western approach against an enemy landing in Pigeon Bay.

The Tiger's Tail peninsula also comprises a special group of forts corresponding in strength with those of Golden Hill across the entrance to the harbour. This is a very brief description of the fortifications of Port Arthur.

NOTE.—Before starting for 203 Metre Hill, it would be well to ascertain whether artillery practice is to take place on the day of intended visit, as, should such be the case, the visit must be postponed.

### MONUMENT HILL.

Dividing the Old Town from the New, and immediately in the rear of the railway station, there rises to a considerable elevation a huge mole of very rocky formation. This mole has been chosen as a suitable site for the erection of a national mausoleum to contain the sacred remains of 22,183 heroes, as also a monument 200 feet high to the

memory of those who offered their lives in the service of their country, 1904-5.

This elevated position has been appropriately named Monument Hill, and from its summit can be obtained a most extensive view over the whole district, including the two far-away peaks of 203 Metre Hill and many other positions occupied, from time to time in course of the struggle, by the Japanese.

### **THE WAR SOUVENIR MUSEUM.**

Having obtained a general view of the various fortified positions from Monument Hill, to extend the interest, it is necessary to pay a visit to the War Souvenir Museum, which will be found on an easy rise at the back of the Old Town. Here is the world-famed collection of both trophies and relics vividly describing the "horrors of modern warfare." In the approach will be seen models of trenches, *trous de loups*, abattis, *chevaux-de-frise*, wire-entanglements, pit-holes, &c., siege artillery, quick-firers and bombs, and many other defensive weapons. The place has almost the appearance of a miniature redout.

There are also models of some of the principal forts, Ni-ru-zan, East Kei-kwan-zan, and the North Fort, with other minor defence works which, on careful inspection, will enable the visitor to understand better what he has been shown in reality. In the building will be found a most elaborate display of all sorts of military stores, ammunition, food, clothing, hospital necessities, and the various instruments of the field hospital-corps, which altogether, will afford a lasting impression of the great fortress and the Russo-Japanese War. In the Old Town still remain many traces of the Russian occupation.

### **FROM MUKDEN TO ANTUNG-HSIEN, 189 MILES.**

This light line of railway was laid by the Japanese Engineer Corps in 1904 to facilitate the rapid movement of troops to the front, which at the time, was gradually forming up in the neighbourhood to the south of Mukden, the capital city of Manchuria, where the Russians made their last stand during the late war.

The country through which it passes is one of special interest to the lover of pretty scenery; hills and dales intersected with rivers, and in the higher altitudes, crystal streams forming cascades and sometimes picturesque waterfalls. In the valleys, farmsteads and the homes of the peasantry grouped all along the line throughout the districts traversed. Considering the special circumstances under which the line was built, some of the engineering feats are truly marvellous.

At Penchiu, a town with a population of over 3,000, there is a coal mine, worked by a Chino-Japanese Company on somewhat primitive methods.

Soon after leaving Chiaotou, is the Motien-ling pass, which was the prize twice contested in vain by the Russians at a frightful cost in the late war.

When Tsao-ho-kow is reached, 98 miles from Mukden, half the journey is covered, and passengers remain here for the night. The "Nisshin Hotel," a Japanese hostelry, will be found comfortable.

About 40 miles further on at Chiumu-chuang, the country becomes very hilly, the train being divided into two parts so as to lighten the load for the locomotives while negotiating the steep gradients. Here the landscape is most interesting as the line winds its way through the long mountain pass for about thirty miles until Feng-huang-chang (population 8,500) is reached. Here the downgrade begins and a magnificent agricultural landscape gradually opens out. To the left of the line in the distance will be seen Mt. Phoenix, with its rugged outline, like a sentinel watching over the distant fertile valley of the "Yalu." From this neighbourhood large quantities of grain, kaoliang, beans and beancake are transported to Antung for shipment further south.

The next stoppage is at Wulungpei (172 miles) where there are some hot springs, but, on the through service, time will not permit of a visit.

In another hour Shahoehen (186 miles, population 21,500) is reached. This is the outlying station and the Chinese quarter of the sea-and-river port of Antung-hsien (population 5,300), which is situated on the west bank of the River Yalu, about seven miles from the sea,

and directly opposite to the town of New Wiju on the Korean side.

Both these frontier towns are comparatively new, the result of the late war, and are well laid out and lighted by electricity.

Passengers should alight at the terminus station of Antung-hsien for "Fukuzumi" or "Kikuya" Hotel, and "Gempo Hotel."

Travellers from the north are advised to remain over at Antung for the night, proceeding early next morning by ferry across the River Yalu to Shingishu (New Wiju), the northern terminus of the Korean Railway; those from the south should stay at the "Iwata Hotel" at Shingishu on the Korean side, continuing early next morning by ferry to Antung, &c.

The Korean railways maintain a through service of trains from New Wiju to Seoul and Fusan, the journey to Seoul occupying fourteen hours, and from Seoul to Fusan ten hours.

## KOREA.

The "Hermit Kingdom" or "Land of the Morning Calm," describes the country and simple "*dolce-far-niente*" life of its people to perfection.

A peninsula of strikingly peculiar shape, jutting out from the eastern extremity of the continent of Asia and dividing the Yellow Sea from the Sea of Japan; Korea has a coast-line more than three times the length of her northern and only land boundary which separates the kingdom from the Chinese Division of Manchuria.

According to ancient records the nation was founded by the Chinese as far back as B.C. 1122, and for more than three thousand years has been practically isolated from the rest of the world, including even her nearest neighbours. The rulers of the little kingdom were formerly vassals paying tribute to the Emperor of China, and, more recently, the Japanese pretended also to the same claim. In 1876 the kingdom was granted her independence with full liberty to conclude treaties with foreign powers; but during the last quarter of a century the Koreans have shown no inclination to move in the general process of modernisation which has been taking place in the Far East.

Since 1905, therefore, Korea has found herself under the strong but progressive policy of a Japanese Protectorate, which from the great and rapid changes that have taken place augurs well for the not-far-distant future. The iron horse now traverses the country from north to south, 638 miles in all.

### SEOUL.

**Population :** 250,000.

**Hotels :** Astor House, Sontag's Hotel.

**Consulates :** Belgium, China, France, Germany, Great Britain, Italy, Russia, and United States of America.

**Rickshas :** One coolie, Yen 1.50 per day; two coolies, Yen 2.00 per day.

**Guides :** Yen 3 per day.

Seoul (the Korean word for chief), founded 1397, 25 miles from the port of Chemulpo, a walled city situated on the banks of the River Han, is the capital. Built partly on the slope of a hill, it boasts, like most northern cities, one long main street from east to west, bisected about the centre of the town by another, both being 120 feet wide, the two together, from the cross-roads, forming the principal thoroughfares of the city. The climate is similar to that of North China, cold, but very dry in winter ; the summer being a short one with a scorching heat in the sun during the middle of the day. The nights are nearly always cool.

### PLACES OF INTEREST IN SEOUL.

**Poo-kang** is the name of the highest mountain in the neighbourhood of Seoul. The views on the way up, as also from the summit, are very extensive. A Buddhist Monastery will be passed nestled in one of the hollows as the ascent is made, where the monks are noted for their kindly reception of visitors. The trip takes about five hours going and four returning, so that an early start should be made, with the accompaniment of a good picnic tiffin. A guide is necessary. The first part of the journey is by ricksha (2 coolies). Arrived at the foot of the hill the ascent can be made by chair, or for those who enjoy a climb, on foot.

Approximate cost with guide, ricksha, chair, &c.—For one person, \$7.50 ; two, \$10 ; three, \$12 for the trip.

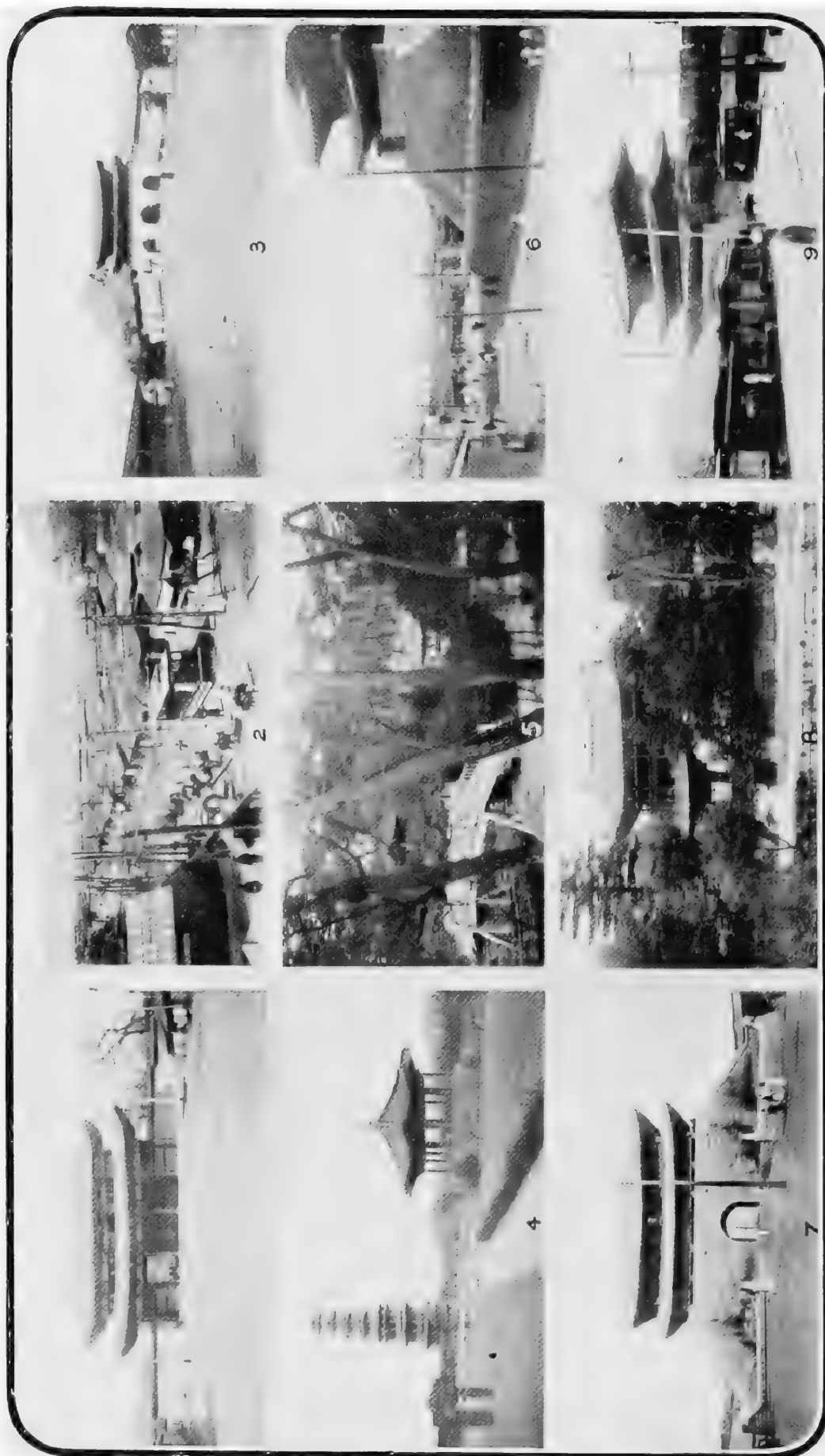
**Nam San** is the name of the hill rising within the walls, from which a good view over the whole city can be obtained. The trip can be accomplished on foot in about an hour.

**The White Buddha.**—A huge representation of the idol sculptured in granite is to be seen near the entrance to the Peking Pass, about one hour and half from the hotel. The trip can be made by ricksha in two hours and half.

**The Queen's Tomb** is situated about half a mile outside the East Gate, and forms the mausoleum of those who were murdered in the *coup d'état* of 1895. The trip is made by tramway as far as the terminus, when the sacred enclosure will be reached after a walk of about ten minutes.

**The Temple of the God of War** is about half way to the Queen's Tomb.

VIEWS OF SEOUL, KOREA.

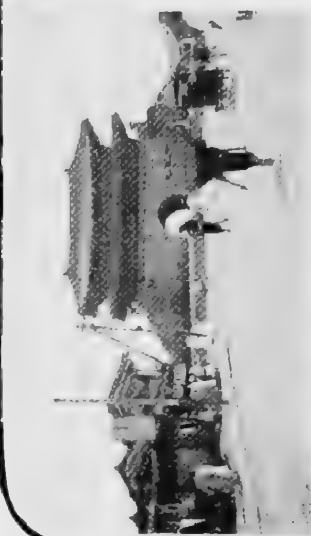


1.—The Cheong Tuk Palace.  
4.—The Soapstone Pagoda.  
7.—The Great South Gate.

2.—Main Roadway from East Gate.  
5.—The Cheong Tuk Palace Grounds.  
8.—Pavilion, Cheong Tuk Palace.

3.—Entrance to the Hing Took Palace.  
6.—Approach to the South Gate.  
9.—The Great East Gate.

VIEWS OF SEOUL, KOREA.



1.—The West Gate.



4.—The North-East Gate.



7.—A Street Scene.



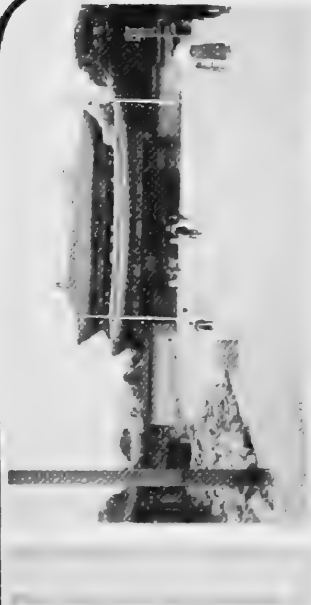
2.—Bridge in Palace Grounds.



5.—Scene at Wayside Station.



8.—Grounds of present Palace.



3.—Entrance to Old Palace.



6.—Pavilion, Palace Grounds.



9.—The River Han.

**The Temple of Heaven** is about ten minutes by ricksha from the hotel. The Coronation of His Majesty Lee Hee, the father of the (actual) Emperor, took place at this temple.

**The Old North Palace**, ten minutes from the hotel by ricksha, is open to visitors on Wednesdays and Sundays only (entrance fee 10 cents). In cases where other days are chosen it is necessary to obtain special permits from the authorities.

**Pagoda Park** contains a marble pagoda said to be 900 years old. The trip can be made in one hour. A tramway ride of fifteen minutes brings you to the entrance of the park. In the afternoon at about 4 o'clock is the best time for the visit, as there will be a chance of seeing something of Korean society life.

**The Big Bell.**—Near to the Pagoda Park is to be seen the city's Big Bell, which, denoting the hour, is to be heard in its deepest tone only at midnight.

## PROGRAMME OF SIGHTSEEING IN SEOUL.

### FIRST DAY.

**Morning.**—The Temple of Heaven and the hill Nan-san within the walls.

**Afternoon.**—The Temple of the God of War, the Queen's Tomb, and Pagoda Park.

### SECOND DAY.

**Morning.**—The Old North Palace.

**Afternoon.**—The trip to the sculptured idol, the White Buddha.

### THIRD DAY.

**Morning.**—Not later than 8 o'clock. The trip to the Poo-kang Mountain, taking a substantial tiffin with you.

A delightful afternoon's ride by special private tram-car can be arranged through the hotel. If the weather is fine, this is the best way to obtain an impression of the life of the city.

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# VOCABULARY.

## (IN THE PEKINESE DIALECT).

NOTE.—You are advised to show the characters in preference to any attempt to pronounce them, as the right tones are difficult to give, and a very slight error in *tone* may alter the meaning of the word.

Yes ! .....		Hsi.
No ! .....		Wu, or meí yu.
Cash .....		Ch'ien.
Dollars .....		Yin.
No. 1 .....	係	I.
2 .....	有	Erh.
3 .....	錢	San.
4 .....	銀	Ssu.
5 .....	壹	Wu.
6 .....	貳	Liu.
7 .....	叁	Ch'i.
8 .....	肆	Pa.
9 .....	伍	Chiu.
10 .....	陸	Shih.
11 .....	柒	Shih-i.
12 .....	捌	Shih-erh.
20 .....	玖	Erh shih.
30 .....	拾	San shih.
40 .....	拾一	Ssu shih.
50 .....	拾二	Wu shih.
100 .....	拾三	I pai.
1,000 .....	拾四	I ch'ien.
10,000 .....	拾伍	I wan.
	拾六	
	拾七	
	拾八	
	拾九	
	一百	
	一千	
	一萬	

Immediately .....	即刻	Chih ko.
By and by .....	遲吓	Ch'ih sha.
Many thanks .....	多謝	To hsieh, or hsieh hsieh.
Wait a little .....	等吓	Têng sha, or têng têng.
I want something to eat .....	我要食野	Wo yau ch'ih tung shih.
Please bring me .....	多煩拈俾我	Ch'ing ni kei wo.
Rice .....	飯	Fan.
Bread .....	麵飽	Mien pao.
Meat (beef) .....	涼牛肉	Tung new jou.
Fowl .....	鷄項	Chi mu.
Fish .....	生魚	Shêng yu.
Eggs .....	鷄旦	Chi tan.
Biscuits .....	餅干	Ping kan.
Oranges.....	橙	Kan.
Bananas .....	香芽蕉	Hsiang yu chiao.
Tea .....	茶	Ch'a.
Sugar.....	白糖	Pai tâng.
Wine .....	酒	Chiu.
Salt .....	生鹽	Sheng yen.
Knife .....	一張刀仔	I chang tao tsu.
Fork .....	一枝叉	I chi cha.
Spoon .....	匙羹	Ch'ih kêng.
Water .....	水	Shui.
Hot Water .....	熱水	Ji shui.
Cold Water.....	凍水	Tung shui.
It is unnecessary .....	唔使	Pu yung.
Be careful .....	小心	Hsiao hsin.
That will do .....	呢個做得	Cheih ko ko é.
Good morning .....	早晨	Tsao chên.
I want to buy (something) .....	我買的野	Wo mai tung hsi.

Porcelain .....	瓦器	Wa chi.
Old embroideries ....	舊顧繡	Chiu ku hsin.
New embroideries ....	新顧繡	Shen ku hsin.
Ivory-ware .....	象牙器	H'sieng ya ch'i.
Bronzes .....	古玩	Ku wan.
Blackwood furniture..	酸枝檯椅	Swan chi tai i.
Silk .....	綢緞	Ch'ou tuan.
Handkerchief .....	手巾	Shou chin.
Shawls.....	搭膊巾	Ta po chin.
Curios .....	古玩	Ku wan.
Jade-stone .....	玉器	Yu ch'i.
What is the price? ..	幾多價錢	To hsiao chia ch'ien.
Too dear .....	太貴	Tai kwei.
Will you take less? ..	减少的	Chien shiao ti.
I am satisfied.....	就咁咯	Ko i.
Be quick .....	快的	Kwai ti.
This is mine .....	係我嘅	Hsi wo ti.
Put in paper .....	俾紙包好	Kei chih pao hao.
Pack it up in wood case	俾箱庄好	Kei hsiang chuang hao.
That will do .....	做得	Tso ti, or ko é.
<b>I must go</b> .....	我定要去	Wo ting yao chu.
Which is the right } way to .....	向邊處去合	Wang na erh chü ts'ai ho
<b>I am</b> .....	我係	Wo hsi.
English .....	英國人	Ying kuo jen.
French .....	法國人	Fa kuo jen.
German.....	德國人	Te kuo jen.
American .....	花旗人	Fa ch'i jen.
Portuguese .....	西洋人	Hsi Yang jen.
<b>Take me to</b> .....	全我去	Tung wo chu.
A mandarin .....	官府	Kwan fu.

British Consul .....	英國領事	Ying kuo ling shih.
French Consul .....	法國領事	Fa „ „ „
German Consul .....	德國領事	Te „ „ „
American Consul ....	花旗領事	Fa chi „ „
Portuguese Consul ...	西洋領事	Hsi yang „ „
<b>Hotel</b> .....	酒店	Chiu tien.
Go with me .....	今我去	Tung wo chu.
Do not trouble me ...	勿混我	Wu 'hun wo.
I do not require you..	我唔使你	Wo pu yung ni.
Do not hurt me .....	勿打我	Wu ta wo.
Be patient .....	忍耐	Yin nai.
I beg pardon .....	唔該	Fei hsin.
He did it on purpose .	佢特意做	Ta te i tso.
What is that to you? .	於你何干	Yü ni ho kan?
Good-bye .....	好行拉	Hao hsing la.
Come and see me.....	來見我	Lai chien wo.
What time is it?.....	幾點鐘	Chi tien chung.
Five o'clock .....	五點鐘	Wu „ „
Half past six .....	六點半	Liu „ pan.
<b>What place is this?...</b>	<b>係乜野地方</b>	Shih shên mo ti fong.
I am going ashore ...	我上岸	Wo shang an.
Is there game here? .	呢處有雀冇	Chê chu yu ch'iao mo.
Pheasants.....	山雞	Shan chi.
Partridges.....	鷓鴣	Chieh ku.
Quail .....	鶉鴒	An ch'un.
Snipe .....	沙道	Sha chui.
Teal .....	水鴨	Shui ya.
Duck .....	大鴨	Ta ya.
Goose .....	鵝	O.
Tiger .....	老虎	Lao 'hu.



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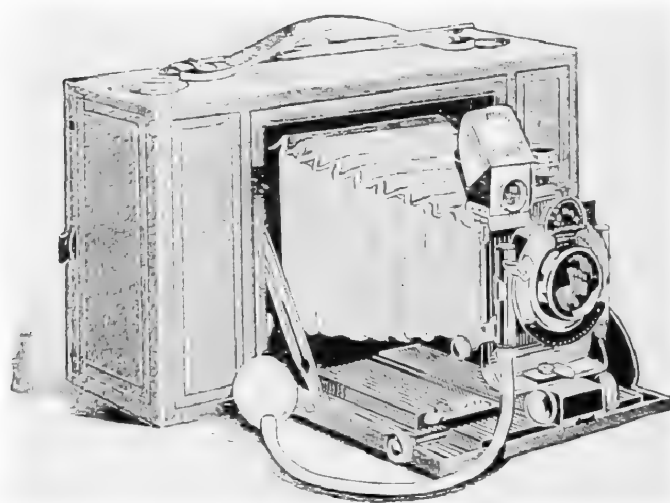
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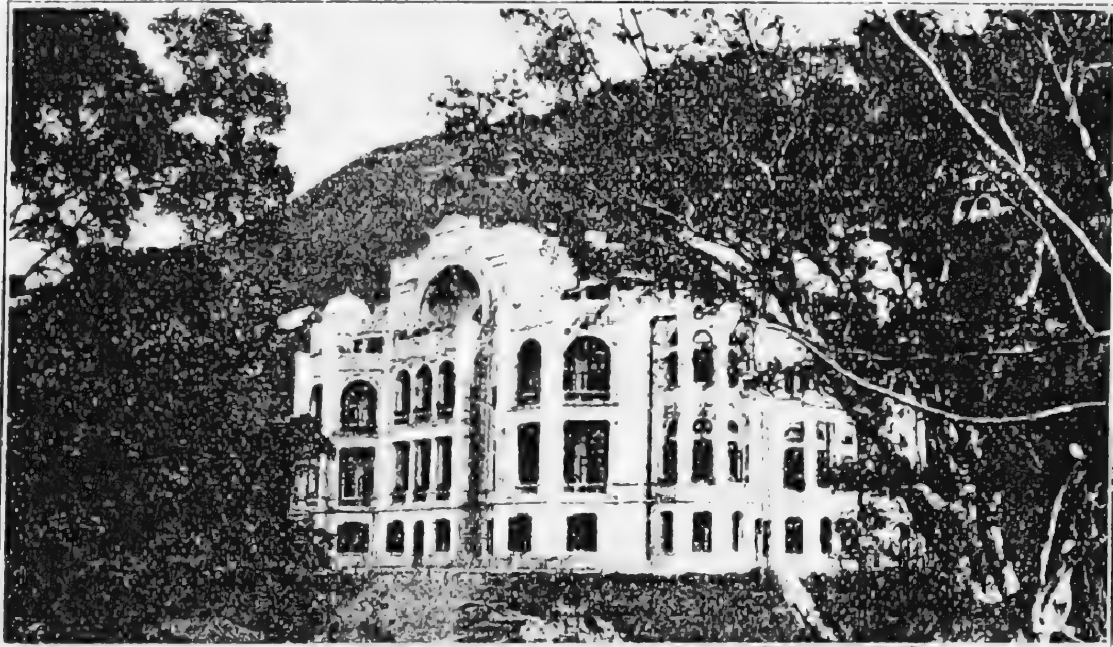
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